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A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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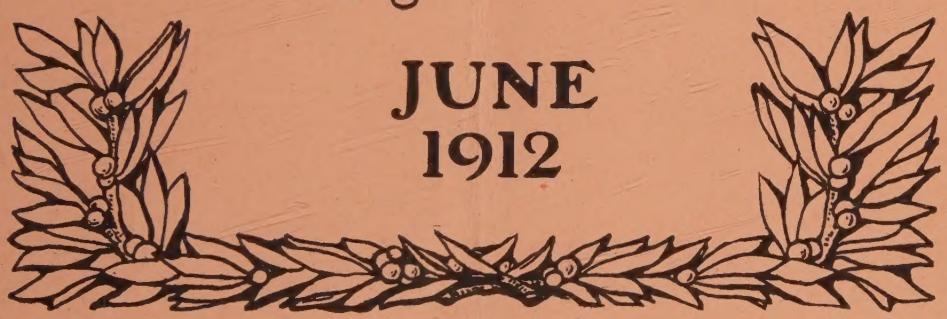

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The Unitarian Advance

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OUR SOCIAL PLATFORM

THE General Conference of Unitarian and other Christian churches stands and believes that the individual churches must stand and work:

For equal rights and complete justice for all men of all races, in all stations of life.

For the right of all men to self-maintenance, a right ever to be wisely safeguarded against encroachments of every kind.

For the right of the workers to some protection against the hardships resulting from swift industrial changes.

For the principles of conciliation and arbitration in industrial dissensions and the full consideration of the rights of the public at times of disagreement or industrial warfare.

For the protection of the workers from dangerous machinery, occupational disease, and mining disasters.

For the abolition of child labor and the protection of children from exploitation in industry and from work that is degrading, dwarfing and morally unwholesome.

For such regulation of the conditions of toil and hours of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven and a wage based not on a seven-day week but on a six-day week.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of workers and for those incapacitated by injury in industry.

For the control of the natural resources of the earth in the interests of all the people.

For the gaining of wealth according to the highest ethical standards and the holding of wealth as a social trust.

For the discouragement of the immoderate desire for wealth; and the exaltation of man as the end and standard of industrial activity.

For the abolition of poverty.

For proper housing; for the proper care of dependents and criminals; for pure food and drugs; for wholesome recreation; and for international peace.

For such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against encroachments from the special interests of the few.

Unanimously adopted at the General Conference of Unitarian churches at Washington, 1911.

The Unitarian Advance

Formerly The Unitarian. *Established 1906*

VOLUME II (NEW SERIES) JUNE, 1912 NUMBER 10

THE death of Charles G. Ames takes from our fellowship a man to whom the Unitarian body owes much. He was not born to our tradition; and "our tradition" in any conventional sense of the word never troubled him very much. Though born in the sacred precincts of Boston he got his "raising" and to a very large extent his "spirit of activity" under other skies, and brought to us from the West a certain resolute tone of uncompromising democracy in faith and sympathy which was for the good of us all. Some one once said that "the Church of the Disciples is very different from all the other churches in Boston; it is less *'Bostonese.'*" Whereupon rejoinder was made: "But the Church of the Disciples is the *real* Boston, triumphant! It is the persistent embodiment of what the true New England tradition began with." Far be it from us to force the issue of such a distinction; but certainly Charles Gordon Ames adequately "personified" the spirit and ideal of the Church of the Disciples. He was a thorough-going Democrat in the noble sense of the phrase, a man of unfettered sympathies, and a rugged sort of consecration; saturated with the best of modern literature and culture, yet never bookish; rather, of homely wit and the common people's own trick of straight-mindedness;—it was good for us all to have had him active in our Unitarian work. As a missionary worker he gave shape to the organization of more than one pioneer church; as editor of the *Christian Register* he did much to lead the "composite-mind" of Unitarians to sanity in troublesome days; as formulator of a church covenant widely used throughout our fellowship he gave us a helpful method of "chaste simplicity" in organization; as a preacher and pastor, who can give measure to an influence of soul whose choicest quality was its quiet and superbly personal persuasiveness? We owe him more than we ourselves can easily define. It is an honorable thing for us, nevertheless, that such a genius as his could have attained in a fellowship like ours such a unique position of leadership and affection.

—o—

THE Committee of Nomination of the American Unitarian Association are to be congratulated on the genuine spirit of fair-mindedness and efficiency with which their tasks were performed, this year. They did everything in their power to invite suggestion for nominations from all sections in the country, and made easy the first real vindication of the essential democracy of the rule under which they acted that has been made since that rule was adopted in 1908. As to the specific results of this year's election we do not feel called upon to express explicit opinion. Three very efficient and capable directors whose terms expired this year failed of election, though duly nominated; and in one case at least we believe that grave injustice was done. On the other hand three people whose place on the preliminary ballot came by way of "petition" received a substantial majority, two of them being men of ripe experience and wide repute in our denominational circles and the third a woman whose activity in Alliance work and as a minister's wife, had won her friends in more than one section of the country. The important fact about it is, however, that there was a *real* ballot presenting to our people a genuine option of choice; that the rule adopted was tried out in the spirit in which it was adopted; that the ultimate choice was an honestly representative choice based on the vote of delegate members from all over the country, and not from life-members necessarily concentrated in one section of the country; and that the use of the nominating petition gave those who felt themselves in any way impelled to a choice in-

dependent of one distressingly "regular" from anybody's point of view, a fair and unembarrassed chance for action. Which we believe is as it should be.

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WE are sorry, however, about two incidents connected with this year's election. The regulation of 1908 was adopted as a compromise measure by a practically unanimous vote. We believed at the time that another measure, advocated by *The Unitarian,* would prove fairer and more satisfactory in the long run. We believe so now. But the present rule was adopted in place of that by the votes in part of those *preferring The Unitarian's* plan. The plan adopted provided for a nominating committee that should present to delegate members, each year, a ticket containing "one or more" names for each position to be filled; and the choice of the delegate voters was to constitute the final ballot. In effect, that is, the whole body of members of the A. U. A. saw fit to entrust to the delegate-members, the responsibility of "effectual nomination." *Of course* it was to be taken for granted that the act of sending ballots to the delegate-members was not to be a fiction, nor degenerate into a mere perfunctory "rubber-stamp" performance. Yet he who claims that the nominating committee has final or effectual responsibility of regular nomination, with the delegate-members expected simply to "ratify", assumes just such "rubber-stamp" procedure. What else does the submission of such a ballot to delegates signify?

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THE ballot presented at the annual meeting this year was of another sort. The delegates had had their opportunity to express a choice, and they had used it in an unmistakable manner. Precisely what the regulation of 1908 provided for was consummated in genuine achievement. When therefore the sponsors of that "blue ballot" attempted to rally enough life-members to an action which would nullify the choice of those to whom they had delegated the selection of their candidates for office,—namely the delegate members, present or absent, —they did what seems to us an "unfair thing." In precisely the same way, when a company of "Progressives" had succeeded by the method of nominating petitions in having placed on the ballot sent to the delegate-members a number of names to their own liking, and the delegates had had full chance to consider those nominations and take action thereon, (that action being conspicuously favorable to the "progressive" nominations as a whole), we deem it the same sort of "unfair thing" for these "Progressives" to refuse to accept the verdict thus registered, but to persist in an insurgency of scratching," which was in direct violation of their own principle that not to the assemblage dominated by life-members, but to the fairer franchise of delegate-members should the issue of election fall. Of course the action of both parties was strictly legal. Under extreme conditions such action might be demanded and justified by the gravity of principles involved. But fair play is itself a lofty issue, and a conflict of personalities always tends to the ignoble. The normal atmosphere of Unitarianism is not congenial to petty politics. The regulation of 1908 ought to give full opportunity to bring before the delegate-members in adequate form the issues of essential nomination; and this year the method of nominating petitions made this explicitly easy. Why then this resort to the subterranean method of the final scratching?

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ANY attempt to raise an issue as to the proportion of ministers to laymen on the Association's board of directors seems to us unworthy. The by-laws of the A. U. A. safeguard a wholesome ratio of lay representation, and beyond that safeguard why seek to fix a prejudice? By that provision sixteen of the entire board of thirty must be of the laity, which may reasonably be assumed to include both men and women. A further clause prescribes that at least three women shall be on the board. The board as now constituted includes 17 laymen, 5 laywomen, (a total lay-representation of 22) and 8 ministers. Exclusive of vice-presidents who are regularly members of the Directorate, and by no clause released from the responsibilities of that body, though

by courtesy permitted to be absent from Board meetings, the Board stands: 10 laymen, 4 women,—(a total lay-representation of 14) and 8 ministers, which surely indicates no serious overloading of the clerical seats, even according to the ideal embodied in the by-laws defining the division.

BUT to come to the heart of the issue, why this recently accentuated concern about an over-proportion of ministers in our denominational affairs? In our fellowship least of any in the world, is the distinction between clergy and laity a radical one. Clericalism is the last peril which Unitarians need fear. Our ministers as a rule are "over-secular" rather than "too little of the world," in the old sense of the phrase. Practically the modern minister is precisely like any other man, only specialized for a certain function in society: *which is the promotion of religion,*—specifically the thing for which our denominational institutions exist. It is the minister's business to know the full significance of our peculiar missionary problems; to be thinking seven days in the week about the ideals and ends for which our churches stand; to be specifically acquainted with the concrete facts and definite possibilities of what is going on and what is within reach for achievement. Of course there are always perils of over-specialization, and of hyper-professionalism; and a very healthy corrective of that is the provision which our by-laws makes, that at least half of our administrative missionary board be men and women not of the profession. This is good sense. While we do not share the general prejudice against the minister's business sagacity, and could put up quite an interesting argument to prove that those acts of our missionary bodies, and often of our local churches, which have turned out to be the most glaring blunders, from a business point of view, have almost universally been measures which the laymen advocated and the ministers disapproved, yet we believe that the conferring wisdom of trained business men in our councils is always needed; and there is reactive advantage, moreover, in enlisting the interest of laymen in the work by placing with them a substantial share of denominational responsibilities. This we may all agree upon. But unless our actual Unitarian ministry is an utter failure, the men engaged in it, from the very circumstance of their position, ought to furnish the best recruits for those who should be entrusted with the working out of our denominational problems. Liberal religion is serious business: it involves tremendous and splendid responsibilities. It is not dilletante or amateur work:—it requires the serious consecration of men who are fitted to deal with its issues. We would better go out of business altogether, if we have reason so to mistrust the efficiency of the men set apart to this serious business for a life-calling as to create a prejudice against their competency to do their own work in a large way—and from the denominational point of view.

TWO amendments to the Constitution of the United States are on their way to the people; and both involve issues interesting to men concerned in the ethics of good government. One will give to the people the direct choice of Senators, as well as representatives in the more popular branch of Congress. This means one more step in the direction of wholesome confidence in the judgment of the common people;—i. e., in the fundamental principles of pure democracy. This is greatly in its favor. But more specifically, it is one more step away from the corrupting perils of the political "middle-man" in states-craft. The principle of "representation" has very much to be said in its favor, of course; and to a large degree its method is imperative in a nation as vast as ours. But the choice of the "picked men" who shall represent the people belongs to the people themselves, in as direct method of responsibility as possible. For many decades the delegating of the selection of Senators to the different State legislatures has injected into those bodies a vicious factor of opportunity for corruption, while it has made it mischievously easy for the Senate to become, what it now is too largely, a "rich man's club." In the first experimental stages of Am-

erican government there was some reason perhaps for timidity as to the risks of too much "popular voice" in affairs. At the beginning of the Twentieth Century we are cognizant of perils greater than those of "the mob", and are growing also in confidence in the sane common sense of the common people when trusted largely with political responsibility.

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THE second amendment on its way to a nation-wide consideration is one changing the President's term of office from four years to six years, without eligibility to re-election. This was the first intention of the original framers of our Constitution, and the arguments which finally swept them to the somewhat hasty after-thought of compromise resulting in the present arrangement have not been vindicated by the experience of a century. The most shameful scandal in American statescraft is the inevitable worry of the man elected to the Presidency as to the chances of his re-election. A four years' term without re-election is too meagre for the development of any administration policy that can amount to anything; while the solicitude of a man in office to maintain, not simply his popularity with the mass of voters,—(which is the easier part of it,) —but his standing with the politicians who have veritably more to do with elections than the people, make unescapable the temptations to unworthy methods and irresolute measures of statesmanship on the part of him to whom re-election is a point of honor. The proposed amendment will insure to a President a sufficiently long period of service to permit of a rational program of administration; it will insure to the nation an executive whose political and manhood independence is wholesomely safeguarded from the temptation of further political intrigue. The spectacle now presented to the nation of its Chief Magistrate and his Most Illustrious Predecessor "stumping the States" for votes in the mad chase for renomination is an essentially cheapening disgrace, from whatever viewpoint one may look upon it. There is an ethic of dignity and an ideal of responsibility in public service of administration to which this sinister affair runs absolutely counter. We have abundant confidence that the good sense of the people—(some folks still enjoy calling them "the mob")—will find a very effectual way of making a recurrence of this ignominy impossible. It is to be regretted, however, that owing to the "tradition of timidity" embedded in the Constitution as it now stands, the adoption of these amendments can never come to the people themselves, for their sober consideration—and action. Rather must they become footballs for the several State legislatures, composed of "picked" politicians; and "sober consideration—and action" at the hands of these means something somewhat different from democracy.

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WE are glad that the American Unitarian Association has placed itself on record, (practically the first among national religious organizations,) as urgent for the justice of equal suffrage for men and women in public affairs. We ought naturally to lead in such progressive action. Of course this does not mean that all Unitarians must be "suffragists" in order to be loyal Unitarians. Far from that, we recognize to the full the liberty of individual conviction in all things, and have no dogma to impose in social or political matters any more than in theological matters. But this action registers the fact that a substantial majority of our people assembled in representative capacity at one of our national assemblies felt themselves justified in putting themselves on record in an issue of the hour which they believe to involve justice, civic righteousness, a worthier and healthier social order and an essentially religious impulse of progress. We rejoice in this action, and are rather proud of the fact that it was one of the editors of THE UNITARIAN ADVANCE who brought this action about. We are glad to record also that the Western Unitarian Conference anticipated this action of the American Unitarian Association by a similar resolution passed in Chicago the week before.

"The Problem of Church Advertising,"
Or Making the Church Known

By Rev. Horace Westwood,
Minister of the Unitarian Church in Youngstown, O.

Note:—The contents of this paper were originally given in an informal address at the Meadville Conference in Erie. At the request of the editor of the Advance the writer has attempted to record on paper some of the suggestions he then gave.

EVERY Unitarian church in any of our cities in the West and the Middle West is a missionary church. Its main problem relates to the question of bringing its message, its evangel, its gospel, before the community in such a way, as not only to command its attention, but to win its respect and favor. Its message is not only to those outside of the orthodox churches but to those within the churches. To the former, it offers the attractions of a spiritual life in a church intellectually and spiritually free; to the latter, it makes an appeal for the removal of those ecclesiastical and dogmatic barriers, which have alienated so many from religious life in connecttion with the organized church. Thus its problem is peculiarly and particularly that of the advertiser.

It would be waste of time to dwell upon the importance of this question, nor is it necessary to point out the duty incumbent upon every Unitarian church of making itself known and felt in the life of the community. Yet I cannot refrain from quoting from the inspiring address given by the secretary of the American Unitarian Association at the last General Conference, in which he said:

"Among many there is one other superstition with which Unitarianism has to wrestle, and that is the tendency of some Unitarians to object to every effort to advertise Unitarianism.

"In Bible times it was allowable to shout the prophetic message from the housetops,—but those were one-story houses,—from which we may infer that the ancient prophet would have hailed with rapture such advertising agencies as the *Literary Digest* and *Everybody's Magazine.* Those who reside in the Modern Athens should not forget that the Areopagus was the Greek equivalent of Newspaper Row.

"If we have something upon which the salvation of the world depends, why should it be retired from public observation, leaving the field unchallenged to Gillette's Safety Razor, Bull Durham genuine smoking tobacco, and Wilson's Whiskey?"

If we have a gospel to the people of this generation,—and any church which has not a positive message for its community has no justification for its existence, it is merely a parasite upon the life of the community,—no stone should be left unturned to gain it a hearing.

Now while the substance of our advertising matter will of course differ widely from that in use in commercial life, yet the same principles as apply to commercial advertising, apply to church advertising. To be successful it must be founded upon similar methods, and make use of the same underlying psychological laws. We can put all the sentiment and emotion we like into our message itself, but in planning ways and means for attaining the practical end we have in view, sentiment must be laid on the shelf, and we must go at the problem from the practical point of view of the business house having goods to sell and desiring to create a market.

It seems almost too elementary to mention it, yet it is so obvious that it is frequently overlooked, the first place to commence, is with the church itself. When I was in the Methodist Church, and we had occasion at times to employ an itinerant evangelist, he always devoted the first few days of his campaign to arousing the church members. He would say "We must awake the sinners slumbering in the pew." This was a sound business principle adopted by every successful business house. In undertaking any advertising campaign the first thing attended to is the business plant itself. Almost every week

there appears in the Saturday Evening Post the advertisement of a well known smoking mixture. Two or three years ago the manufacturers of this mixture felt that their product was not having the market it deserved, and called in the aid of an advetising house, requesting them to undertake a national advertising campaign. To their astonishment and chagrin the advertising house turned down the request with a comment somewhat as follows:

"You have a good product and it is worthier of a larger market than it now has, but we can't take your business. Your plant is not organized to meet the demands of a large market even if it were created. Your methods of manufacture and of distributing your product are inefficient. Your sales force lacks enthusiasm. You will have to re-organize from the ground up. Do this in accordance with our suggestions and we will then talk business with you."

The concern demurred and remained obdurate for over a year, but in the end they capitulated to the advertising concern. Inside of a year their output increased 600 per cent. and has been increasing ever since. I have made it a point to talk to many of the heads of great concerns, and they all agree that the first essential in creating a market, is to look after the efficiency of the plant and organization.

The sales force of every manufacturing concern know all there is to know about their product, they are able to answer questions like these. "What is the capacity of your plant? What is the method of manufacture? What is the distinct and unique feature about your product? With what rapidity can you ship your goods? What guarantee can you give?"

These questions seem alright of course when applied to any material commodity, but what relation do they bear to the question of church advertising? They bear a most important relation. There are a good many questions that can be asked about every church which vitally affects its efficiency and its power in reaching the community. This is no place to go into the question of church organization, but there are some practical questions which must be faced and answered before any extensive campaign can be entered upon.

Let us propound a few, taking the least important first.

1. As to the Church Itself.

Is it well ventilated? Is the lighting so arranged that the audience can see the speaker without eye-strain? Are the seats comfortable? Are the flowers and decorations conducive to quiet and rest? Are there sufficient song-books for all? These are no trivial questions, and these things do favorably or unfavorably impress the stranger who visits the church for the first time.

2. As to the Congregation.

a. *Collectively.* Does it join heartily in the responses and singing? Is it punctual in arriving at the service? Does it make the stranger welcome and feel he is wanted?

b. *Individually.* Are the members of your congregation familiar with Unitarian literature? Are they a unit as to some of the distinctive purposes of the Unitarian Church? While we all admit there can be no creedal or dogmatic statement as to the Unitarian position, yet there ought to be some *talking-points* upon which every member of the church is agreed. Too often the criticism is justified "You Unitarians are sure about nothing." No church whose membership is imbued with the spirit of uncertainty can hope to reach the community. There must be some things in which every church membership is a unit, and what is more important, EVERY MEMBER OF THE CHURCH MUST KNOW THE DISTINCTIVE AND UNIQUE THINGS WHICH MAKE THE CHURCH ONE, and not only *know* but be *enthusiastic* about them. I would suggest that every minister make his congregation familiar with Unitarian literature, and undertake a tract-reading campaign confined to the church itself. Every church member must be taught that he is a member of the sales force of the church, and to make use of business parlance again, must know enough to be able to sell the goods.

These then are some of the questions which every church can ask itself. But

before any publicity campaign is undertaken these questions must be met and answered. Many others of course can be raised but these are more or less local in their character.

But let us take it for granted that these things have been attended to and the church is ready, what methods can be adopted to bring the church into notice?

The answer depends largely upon the nature and size of the community. Some methods of course are available everywhere, other methods are only possible in certain communities.

Every church can make use of the newspaper. This has the advantage of reaching a greater number of people than can be reached in any other way. But newspapers and newspaper space have to be used very judiciously. My own experience has been that used carefully and not overdone it pays. For instance we have used displayed advertisements for special series of evening sermons. They paid in this way, they brought the people to the church, and by increased collections paid for themselves. This meant of course that our gospel gained a wider hearing. But our experience was this, that the congregations it drew were a floating crowd, not people who came seriously to hear a thoughtful message, but many of them were sensation seeking, religious curiosity hunters. Of course we gained some, but our permanent gain was little. Newspaper editors, however, are usually friendly to the liberal faith, and if the minister or one of the heavy mercantile advertisers who happens to be a member of the church, makes the request, they are usually gracious enough to accept excerpts and digests of sermons for publication in the Monday issues of the paper; although it sometimes requires no little tact to prevent sensational headlines from appearing over the column. These reports of sermons have helped almost more than any other form of publicity. Several letters have been received from people who have been helped; many people have come to the church and have stayed in it as their church home; and judging by the number of funerals the Unitarian minister is asked to attend, it would seem that at least the public is coming to believe that it is safe to be buried by a Unitarian preacher.

Where it is possible a thorough survey of the neighborhood ought to be made. Take a radius of one mile around the church. Divide this into districts, and over each district place an investigating committee. Let each committee make a house to house canvass, just seeking for information, not attempting in any way to influence people to attend the church. Then let each canvasser tabulate the results of the canvass on individual cards, giving the names of the family and the number of house and street. The card should answer the following questions:

Name? Address? Occupation?

Number in Family?

Church affiliation if any?

Children attending Sunday School? Where? If there are no church connections in your judgment would it be desirable

For the minister to call?

To invite the children to Sunday School?

To send Unitarian literature?

To mail announcements of our services?

These cards can be indexed and filed away, and they will prove of inestimable value in the publicity work of the church, and in revealing the religious needs of the neighborhood.

This brings us to the discussion of the circular letter and mailing card. Uncle Sam's mail is a most valuable lieutenant to the modern church. With the aid of the above list, together with names given by members and friends of the church, and names carefully culled from among the professions, a comprehensive mailing list can be created. From time to time circular letters can be sent to these people together with other literature and announcements. When attempting to advertise some particular service, or series of services, it is well to use a follow-up system in the work of inviting persons to your church.

And in all this direct advertising some very simple things are worth keeping in mind. In the first place our attitude to our sister churches must be one of the

utmost friendliness. Our business is not to attack orthodoxy or to point out its errors, but rather to make clear the great truths that underlie the dogmatic statements which have outwrown their age. Our mission is one of interpretation rather than controversial. Nothing hurts the Unitarian cause so much as the attitude of the illiberal liberal. I know of one preacher who preached a series of sermons on "The Underlying Truths of Orthodoxy" and his spirit of kindly interpretation was the most effective weapon against error for truth. It pays to remember the old business adage "Let your competitor do the kicking." Unfortunately, however, many of our brethren who have left orthodoxy are like the chicken I once heard Mr. Boynton speak of, "eternally pecking the shell out of which they have been hatched."

Furthermore in all advertising matter make free use of suggestion. The most forceful advertising is not that which boldly asserts a truth or a fact, but which delicately insinuates and suggests it, leaving a note of interrogation in the reader's mind. And by the way, you will forgive me I am sure for suggesting it, use the best stationery and employ the best printer money can procure.

We have dealt with some of the direct means of making the church known, but equally effective, and sometime more so, are the indirect methods. After all, these direct methods while they may build up a congregation for a while, eventually fail unless the church itself renders distinct service to the life of the community. And it can do this in various ways, not only through the inspirational quality of its message but by direct contact with actual community needs. Unitarians usually need no urging in this directon. In almost any city where one of our churches is established the members of the congregation are largely identified with the various social agencies of the city. But it should also seek identification as a church, through some social committee or appointed delegates. Where there are commercial organizations such as "Chambers of Commerce" or "Mercantile Associations" it might be well for the church to purchase membership for its minister, if he is not already an honorary member. Above all things, it is well also in an industrial community for the minister to personally know the heads of the various industries, and frequently it can be so arranged that the minister shall give noonday talks to the men at luncheon hour. These things of course have to be regulated and gauged by local conditions and needs. I know of one minister who periodically visits several public schools of the neighborhood. On almost every occasion he is asked to address some of the grades. This not only opens a sphere of influence for him personally, but also incidentally advertises the church.

These then are some of the suggestions I would make on this very practical subject. It affords no opportunity for flights of eloquence or periods of oratory, but it does open up an unlimited field for practical discussion. Unfortunately most churches who go at this problem, go at it in a way which to say the best is haphazard, instead of giving it careful scientific attention. It is also to be regretted that many church boards which are often comprised of men in business and mercantile pursuits, do not apply the same principles in making the church known as they would apply in their business. Of course we all know and recognize, it requires good taste and tact, but a conservative attitude is hardly warranted in a free and progressive church.

We Unitarians often speak of our small congregations, and we tone down our regrets by boasting we have quality if not quantity. But our gospel—and it certainly is a gospel—is for *all men,* and "Whosoever will may come and take of the water of life freely." No church, however, has the right to speak of its small audiences, and to seek excuse by appealing to the conservatism of the community, until it has overturned every stone in its attempt to reach the people with its evangel. One has little patience with that attitude which claims the church doors are open to all, and if people don't come to hear our gospel, and don't know a good thing when they hear it, the fault is theirs not ours. The fault is ours. If the people will not come to the church the church must go to the people. If it does the latter, the former condition will take care of itself.

What Is Justice?

By Mr. Joseph Mayer, *Montreal, Canada.*

I.

THE Encyclopedia Britannica defines justice as that which is in accordance with law and equity. According to this definition there are no unjust laws and every reform is unjust until enacted into law. For the reformer and the legislator whose business is to replace unjust by just laws the definition is evidently useless.

Reformers define justice as those relations among men which secure the welfare of man. The welfare of man consists in his perfect life or complete adaptation of human action to the conditions of existence.

Justice, therefore, consists in those relations among men which will secure the complete adaptation of human action to the conditions of existence.

How can this adaptation be secured? How has it been gradually approached in the past?

Man has risen from the lowest forms of life by natural selection in the struggle for existence. The lowest life reproduces with great abundance. Among its numerous descendants, which differ from each other, there are some who possess more successful combinations of useful qualities for the preservation of life than their parents, and others who are inferior. The fittest survive to the largest extent to reproduce their kind; the unfit leave either no or but few descendants who, largely inheriting the inferiority of their parents have few chances of survival. In this manner by slow degrees higher life uniting more perfect combinations of useful qualities gradually arose, until, after perhaps hundred million years of progress man appeared.

The improvement of life has in the past been and must in the future be secured by the abundant reproduction of the superior individuals and the careful nurture of their descendants to secure their success if they inherit the superior fitness of their parents, and by the prevention of the multiplication of the unfit which is the humane substitute for the misery and starvation which has been the fate of their descendants among all the lower forms of animal life.

The first principle of justice by which to judge all human institutions is, therefore, that they must give adequate means of living and reproduction and nurture of descendants in proportion to the fitness of each individual. Only thus can the human race be prevented from degenerating partly by parasitism of those who obtain what they do not earn, partly by inadequate development and reproduction and nurture of those who are deprived of their just share of the means of living. The ancient civilizations have perished by the parasitic degeneration of their privileged classes and the legalized robbery and the consequently dwarfed development of the masses of their populations.

What is fitness?

Fitness among animals and savages is the ability to obtain from nature food and shelter and to defend self and family against destructive enemies. The most dangerous enemy of man is man; to fight man successfully men formed societies and gradually increased their size. The existence and preservation of these societies and of their members for ages depended on successful warfare; this required peace within the tribe and the ability of efficient combined action against enemies. Survival of individuals and of the tribe both depended on the selection of the fittest for leadership and the training of their followers for war without and the maintenance of peace within, and on remuneration in proportion to fitness for these then most essential functions of man.

After tribes have been joined into larger societies, giving greater safety from predatory enemies the use of domestic animals and of agriculture become profitable and they grow in extent and importance producing thereby a radical change

in the life of man. The gathering of the fruits supplied by nature is replaced by the efficient co-operation with nature in the production of wealth. A new kind of fitness, that of the efficient producer of wealth, rises slowly into prominence. After thousands of years of further growth of the primitive small states and gradual development of the ideas of justice the modern states of the North American continent are formed and grow into communities in the fortunate position of having no dangerous neighbors. The defense of the state becomes a minor function of the citizens, and the principal business of life is to improve the art of living and to supply the necessary material resources. Fitness now consists in the efficiency for these modern occupations, and justice consists in the apportioning of resources according to usefulness in improving life or in supplying the means of living.

The modern institutions governing the distribution of wealth must, therefore, be judged by this standard. These institutions are (a) private property in land and the products of labor, (b) the inheritance of property, (c) the system of taxation, and (d) the competitive system of the production and distribution of wealth.

A system of communism following the principle of "from everybody according to his ability and to everybody according to his needs," which is believed by some enthusiasts to be the essence of Christianity, is evidently incompatible with the principle of distribution of resources according to usefulness. Some system of private property is in America almost universally conceded to be just and needs no defense.

I. The efficient cultivation of land and the improvement of agriculture require that the active leader of the work on the farm have full control of his land. Farming by tenants is known to be inferior and a great obstacle to progress in the methods of production. Such laws as appear necessary to preserve the system so generally prevailing at present in America of ownership by the working farmer are, therefore, just.

The efficient working of the farms which attracts population and means of transportation, as well as all other facilities of a civilized life increases the value of all unoccupied land in the neighborhood. This value is created by the workers of the region and justice requires that they should obtain it. The same applies with even greater force to the value of land near the great centres of population. Henry George has the great merit of having widely spread the conviction of the injustice of the present system and of having pointed out that the system can be improved by modifying the prevailing methods of taxation. Henry George has clearly shown that the comparatively better condition of all the workers in new countries is largely due to the moderate land values and is bound to disappear by the rise in land values and the ever larger share of the annual production of wealth which is appropriated by the land-owners in the form of rent, unless the present system of real estate taxation is radically modified. Since there is free competition among all the owners of wealth to acquire the ownership of land, the present system of landed property and land taxation is a method by which an ever increasing share of the annual production of wealth is wrongfully taken from its producers and placed in the hands of the owners of wealth. This institution, therefore, directly contradicts the principle of compensation according to usefulness and is thereby condemned as unjust.

II. The second fundamental institution of our social organization consists in the laws governing the inheritance of property. These laws arose when the clan was an important part of the social organization. The clan has disappeared and the family has been reduced to the group of parents and their children. The present laws governing intestate inheritance are based on the existence of the clan and are, therefore, unjust with the present social organization. The remote relations have no just claim to the property of a relative dying without will. All the existing laws ruling to the contrary are unjust and should be abrogated. Such property should go to the community and should be used for the public welfare.

In the absence of a will, the widow, the children, the parents, the brothers and

sisters of the deceased have a reasonable claim to as much of the estate as will assist them to reach the highest degree of efficiency as members of the community. Justice requires opportunity for development in proportion to capacity for it. Belonging to the family of a successful man creates a presumption of superior ability and justifies the provision of means for superior training. The parents who are largely responsible for the success of their children have also an equitable claim to benefit by their success. All this justifies in the absence of a will, the inheritance of only as much property as is, in the opinion of the community, beneficial to the highest usefulness of the recipients. Any excess of inheritance beyond these moderate amounts is apt to create, and very frequently does create, parasitism ruinous to the individual affected and harmful to the community.

The ability to transfer large amounts of property by will to individuals is beginning to be recognized by the community as generally harmful and unjust; it is, therefore, limited by increasing progressive inheritance taxes. Such taxes, if large, as they should be, must, to avoid evasion, be national, not state or provincial taxes.

III. The present system of taxation largely burdens the producers of wealth and thereby reduces the shares they receive of the wealth produced. A just system of the taxation of land and of inheritance would make it possible to remove all taxes on the production of wealth and would thereby increase the shares of wealth received by both capitalists and workers. This would further the accumulation of capital and would lower the rate of interest which would still more increase the share of the annual product received by the workers.

A nefarious consequence of insufficient means for the needs of a civilized community which results from inadequate land and inheritance taxes is the accumulation of enormous public debts which result in the creation of a privileged and often parasitic class which has the legal right to live on the wealth annually produced by the community and to reduce thereby the share received by its producers. The effect of the present plutocratic system of taxation is to increase the share of the annual production of wealth received by the owners of property and of certificates of public debt and to diminish the share of the workers resulting in making the possession of inherited wealth an essential condition to the possibility of a good education and a tolerable existence in the community. It results in such countries as France and to some extent already in the East of the United States in the decision of the middle classes to limit the size of their families as the only available means to secure for their children the possibility of a good education and a reasonably comfortable life. It restrains the reproduction of the fit, prevents the proper training of those next to them in fitness, and burdens the moderately fit who pay under such a system the heaviest taxes with the maintenance as paupers or criminals of all those who are unable to support themselves from the unjustly reduced returns obtainable from their untrained labour.

(To be continued)

HYMN.

GOD of Triumphant Life,
That rolls from age to age
Through this world's toil and strife,
Its battle, storm, and rage;
That rushes on the wind,
That rocks upon the sea,
And through man's struggling mind
Creates what is to be!

We feel all one in Thee,
We who on Thy earth fight
To bring the larger liberty
Of Justice, Love and Right;
One with the great of heart,
The heroes gone before,
Who their high faith impart
To man for evermore.

We come to join that band,
Which grows from year to year,
And spreads from land to land,
Of those who know no fear,
Who trusting in the soul,
And onward led by Thee,
March ever toward the goal
Of life's long prophecy.

—R. N. C. in the *Christian Life.*

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

Two Modern Instances.

A. On March 26th last, when a coal strike in the great anthracite region of Pennsylvania seemed to be imminent, a petition was presented to President Taft, on behalf of the Federal Council of the Churches of Christ in America, by Dr. Charles S. Macfarland, Acting Executive Secretary of the Council and Secretary of its Social Service Commission. This petition recited that "the Executive Committee of the Federal Council, in session assembled at New York City, on behalf of a constituency representing a large proportion of the Christian churches in America and of the American people, believing that in so doing they also express the public conscience of the nation, urges that, in case such action become necessary, the President take measures to prevent a closing of the mines of the nation."

That the Protestant churches of this country, through their Federal Council, should take such public action as this, in a crisis involving purely industrial and economic questions, is almost unprecedented, and shows how far we have moved within the last few years in the direction of a completely socialized religion. But even more epoch-making, it seems to me, are the words which were spoken by Secretary Macfarland, when he presented this petition to the President. "As the churches get back," he said, "to the cause of social unrest, we find ourselves face to face with the confused ethics of the industrial order, and are discovering that the problem is not the simple one of bringing the persuasions of the Gospel to bear on modern industry, because a multitude of economic elements enter into the situation. In other words, *we have to deal not only with moral ideas but with an economic system.*"

Here is the clearest statement, made under the most impressive circumstances, that I have yet seen, of the great new truth of our day and generation, that the traditional methods and ideals of the Christian churches are hopelessly antiquated, and thus wholly unadapted to the social conditions by which we are today confronted. It may have been perfectly wise and proper, a half century or so ago, when society was still very largely organized upon an individualistic basis, for the church to limit itself to "bringing the persuasions of the Gospel to bear" upon the more or less simple conditions of life which were prevalent in those times. It may have been inevitable that the church should deal exclusively "with moral ideas," and find its specific work in planting these ideas in the fertile soil of the individual heart, and in leaving them to blossom and fructify of themselves in the outer world of practical affairs. All this may have been very well in an age when the life of the individual was very largely what he himself made it, and the industrial and political conditions of his environment what he permitted or decreed that they should be. Under such circumstances, there was some sense and reason in commending to the minister the preaching of nothing but the Gospel, in insisting that the church limit itself exclusively to so-called "spiritual matters," and in asserting that the work of organized religion begins and ends when it takes a man and fills him full of the spirit of good will, and then sends him out into the world of material things, to refashion that world after his heart's desire. But sound as these old saws and maxims may have been in "the tender grace of a day that is dead," they are wholly out of place in this new age of ours, which demands a new adaptation of all our personal and institutional relations, as a condition of mere survival, to say nothing of efficient service. To expect, in this year of our Lord, to limit our religious activities to the gentle "persuasions of the Gospel"—to attempt, in this age of the intricate correlation of all social factors whatsoever, to distinguish things "spiritual" from things political, industrial or economic—to believe today that the world

of material affairs can be redeemed through the indirect method of redeeming the individual life, instead of by the direct method of social reform—all this would be regarded as positively inane, were it not still the accepted dictum of many an honored group of persons in the Protestant world who must be regarded as nothing less than the finished product of the finest culture of modern times. The fact of the matter is, however,—regardless of all austere intellectual opinion to the contrary—that a new world has come upon us, and that the conditions of this world, as Pres. Eliot pointed out in his "Religion of the Future," "have modified and ought to modify not only the actual work done by the churches, but the whole conception of the function of the churches." As Dr. Macfarland reminds us, in his able address to the President, "a multitude of economic elements enter into the situation" today, which were never present before, and which make the traditional "persuasions of the Gospel" of none effect. We have to deal today not "with moral ideas" as was yesteday very largely the case, but with "an economic system." The *System!* this is the one all significant fact of our age—and this it is which demands that the church shall concern itself not merely, or even directly, with the individual soul, but first, last and all the time, with that social-economic "system" of which the soul is today the helpless victim. Whether it wants to or not, the church must now deal not with men but with conditions. On no other terms can its work for the Kingdom of God be of the slightest avail.

For example, take the threatened coal strike, which was the occasion of Dr. Macfarland"s remarks! How much good would it have done for the Secretary of the Federal Council, as the delegated representative of the Protestant churches of America, to have gone either to Pres. Baer upon the one hand, as the representative of the operators, or to Pres. White on the other hand, as the representative of the operatives, and, reciting to them the Golden Rule, the two great commandments of the law, and perhaps the 13th chapter of I. Corinthians, have begged them to "be good" and give to the world a genuine demonstration of the meaning of applied Christianity? Let us assume, for the sake of argument, that Pres. Baer and Pres. White are both of them saints, and that both of them, in response to this appeal, were ready to consecrate themselves to the spirit of Christian charity! How much could either of them have done to manifest this spirit, and to bring its "persuasions to bear on" the stupendous industrial problem of a coal strike? To what extent are either of these men, or their associates on the one side and on the other, free? Is not the one great fact that confronts us, in these pitiful negotiations for a new treaty of peace in the coal regions, not the individual men who are lined up on either side, but the gigantic economic system, of which the men are an integral and helpless part—that iniquitous system, which has on the one hand its private ownership of land, its private rights of transportation, its employment of free citizens for wagehire, its sale of the marketed product for private profit, its watered stock, its interest charges, its dividends; and on the other hand, its long hours and unsanitary conditions of labor, its starvation wages, its industrial accidents, its women and child laborers, its company tenements and company stores, in a word its economic slavery of the many for the private advantage of the few. We have a system here, have we not—say what you will to the contrary, in order to soothe and salve our easy consciences!—wherein the interests of two great classes of the country are not identical, as they should be, but antagonistic; and which makes class struggle, class conflict, and ultimate class revolution inevitable. What are Baer and White in the face of such cosmic forces as these? What can I-care-not-how-much goodwill in their souls avail? Here is a case not of the "temper of heroic hearts" but of the unbending law of "an economic system." Therefore does Dr. Macfarland do well to point out that, in the face of such a crisis as this of the coal strike, the time has passed for the old "persuasions of the Gospel", and the time come for active and direct dealing with the system itself—even for the churches!

Or, take an example which was brought to my mind by a fellow-minister of mine! In the course of his parish work, this minister discovered a girl, employed in a department store, who was so near the point of starvation that "the easiest way" was becoming more and more inevitable every hour. It chanced that the general manager of the store in question was a prominent member of this clergyman's church; and immediately my devoted colleague called the tragic case to his attention and asked that the girl be given a raise in wages. "My dear sir," replied the general manager, who was as good a man, individually speaking, as you could find in a Sabbath day's journey, "I will give you out of my pocket all the money that you need to help the girl along, and any other girls that you may find similarly situated in this store. But I can't raise wages by a cent a week. These wages are determined not by my sense of justice, but by the commercial system on the basis of which this store is doing business. I've got to make a profit for my stock-holders; and the wages of my employees are determined by this consideration, and not by such milk and water considerations as comfort, security, and happiness of clerks." Here again, a case where "the persuasions of the Gospel" cannot be heeded—a case where we are dealing "not with moral ideas, but with an economic system."

Now it is this lesson which the church has got to learn, whether it likes it or not. To cling to the old ideas of the conversion or moral education of the individual, as the method of social progress, in the face of the industrial phenomena of our times, is as fatal as to cling to the old ideas of Biblical infallibility in the face of the modern Higher Criticism. The church, if it is to avail anything for God's Kingdom, must enter directly upon the work of rebuilding the social fabric. Dr. Macfarland, along with a host of other prophets, has spoken. "He that hath ears to hear, let him hear."

B.—Last April, at a time when great strikes were convulsing the textile industry of New Jersey—when the Industrial Workers of the World were in the saddle as they were in Lawrence (Mass.), and were being fought by the same denials of free speech and peaceable assembly, the same lawless arrests and imprisonments of strikers, the same prostitution of courts of law to the service of private interests, as prevailed in the Old Bay State for so many weeks,—the Men's Club of the Unitarian Church in Hackensack, N. J., under the enlightened and courageous leadership of Rev. James A. Fairley, passed the following Resolutions:

"Whereas the textile industry in our county is engaged in a serious struggle, involving rioting and arrests, Therefore be it resolved:

That we deplore violence and strife; BUT that we demand for the workers in this and every industry a wage that shall insure them a decent living.

That employers paying less than a living wage are parasites upon the community: That the constitutional rights of freedom of speech and of peaceable assembly should not be abridged or denied: That officers of the law should be arbiters of justice, and not the paid partisans of either side: That monopoly in land and all natural resources, as well as all other special privileges should be abolished, thus securing to every man the full product of his labor, and doing away with industrial strife."

What a glorious "But" is there, my friends! What a splendid shifting of the emphasis! What church in Massachusetts, Unitarian or otherwise, passed such resolutions as these during the infamies of the Lawrence strike! What church anywhere, of any name, during any strike, ever proclaimed such heroic sentiments! All honor to Mr. Fairley and his lay associates! Here is one church which sees the issue, and is not afraid.

COMPENSATION.

By Marion Murdoch.

When some fast gathering storm assails the day
And summons darkness to obscure the sky,
And doth with her wild turbulence essay
To shut out light and space from human eye,—
Comes swift from some mysterious source on high
A lightning flash to cleave the darkness through,
And lo, what depths of heaven we descry!
What vast, sun-lighted spaces come to view!
So in some gathering storm of grief and rue
A flash of light will pierce the darkened soul,
The heavy clouds of time are riven through,
The spaces of Eternity unroll!
O Life, how loving thy decrees that bring
The clearest, widest sight through suffering.

Our Readers' Exchange

MR. BISHOP BREAKS THE SILENCE.

Editor of THE UNITARIAN ADVANCE:

Dear Sir:—I observe that editorial paragraphs in your issue for March are largely devoted to elucidating the inquiry whether by practical work our churches are justifying the remission of taxes in their favor; whether they pay sufficient attention to the "equation of efficiency," with an implication that they do not; and that their service to their respective communities is correctly summarized by the sentence, "one religious service a week, devoted chiefly to the hearing a rather impromptu discussion of an innocuously 'spiritual' or ethical theme, by a congregation of less than fifty people (shall we say), the majority of them non-voters."

Many of your readers will probably feel skeptical as to whether the above summary correctly sets forth conditions that prevail in the majority of our churches; whether, in practice, most of them thus belie their utilitarian professions. I do not propose to catalogue the criticism mentioned with those which President Lawrence Lowell rather epigrammatically classes as arising "partly from the gratification of self-righteousness that comes from finding fault with others"; I suppose the main reason why the criticism is uttered is, that some, intent on doing something practical and preferably rather revolutionary, have been too busy with their new propaganda to seriously study the conditions that really exist; in other words, their knowledge is defective and incomplete. There is always danger that one may be so over enthusiastic as to give the impression that he has taken too seriously to heart, and acts on, the maxim lately propounded by *Life*,—"It isn't necessary to be sure you are right: go ahead, any way." I have no intention of criticising what Mr. Forbes said in his address at Washington last autumn, in which he mentioned several instances of what he knew churches were accomplishing, and characterized them as results of "the *new* view which the churches are beginning to take, of their responsibility for the public welfare." He obviously did not know that certain of our older churches had taken a similar view, and been acting on it since long before he was born. Those churches that have been active along similar lines have doubtless refrained from what might have been characterized as "blowing their own trumpets"; have shrunk from doing anything that might have such a seeming; yet, the truth of history may demand that some response be made to this almost indiscriminate criticism. A concrete example may best answer this purpose: and as such a category extends far back of the time when I became connected with the Church of All Souls in New York City—though I had some knowledge of its work forty years ago—I propose to break the silence and give a few items of history.

The forming of the United States Sanitary Commission early in the Civil War was not the first in order chronologically of important humane efforts which the church originated or participated in; but was best known of all. This Commission is supposed to have expended about twenty-five million dollars in relieving the sufferings of soldiers and sailors in camps and hospitals; and the Church,—in addition to large contributions by its members for the Commission, paid Dr. Bellows, President of the Commission, his ten thousand dollars a year as pastor's salary, and let him go to the front and remain there, supplying the pulpit for him; while an incident of importance was the founding of the Union League Club of New York, whose history Dr. Bellows wrote later—the statement being authoritatively made, that that club was "the child of the Sanitary Commission." And this I am sure may be an appropriate connection in which to mention another act of public service—one that took place in Dr. Bellows' study, in the All Souls' Parish House,—that is, the founding and launching into activity, of the New York City Civil Service Reform Association, which has accomplished such important results in State and Nation. It was organized under Dr. Bellows' auspices; he was its first president, though he soon relinquished that office in favor

of a layman. Two of its original members—gentlemen who were present at and participated in the organization—Dr. Wm. Hanna Thompson and Mr. Charles Collins—still survive, and are members of the Executive Committee of the Asssociation and still active; a committee on which the writer of this letter has had the honor to serve about 25 years. It is well known that a former All Souls' trustee,—a trustee at the time of his death, the late Dorman B. Eaton,—was one of Dr. Bellows' strong supporters from the time when, about 1850, as a young graduate of the Harvard Law School, he (Eaton) came to New York City.

An older All Souls' Society is that for the Employment and Relief of Poor Women, organized in 1844, incorporated in 1874. Its active work is done in the autumn, winter and spring, though it gives out some work in summer. It annually furnishes sewing to about a hundred women who, from having the care of children or from age, are debarred from going out to service. Its sessions are weekly: on one Thursday its work is given out —cut material, for garments to be made up; at the next it is taken in as completed, and paid for at liberal prices, though the garments are sold at very reasonable prices at the Society's store, 146 East 16th Street. This is the society whose prior rights were recognized, to the room in Parish House now known as Unitarian Headquarters, when, about twenty-years ago, the trustees of the church tendered to the A. U. A. and the Conference of the Middle States and Canada the use, without charge, of that room; hence, on that day of the week Mr. Badger and his assistant, at "Headquarters," betake themselves to some other room in the Parish House, usually the Sunday School room, one flight up.

Another auxiliary society is the Mission Sewing School,—which has been active for half a century or longer. It devotes itself to teaching, for three hours each Saturday morning except in summer, girls, mostly from the East Side—to sew. So successful has it been in this that as the girls have married they have sent their own children to the school, so that it has taught three or four generations from the same families or their descendants. Its classes have averaged perhaps three hundred each year; which means that with an existence of fifty years, about fifteen thousand have been thus taught—all in the direction, *not of pauperization but of self-help*. And along those useful lines the Employment Society also has operated.

The first Flower Mission ever inaugurated in New York City was also started in the Parish House at least fifty years ago; and the same lady who was its actve promoter then, still oversees its activities, which have continued from year to year. Its work consists in sending flowers and fruits to the sick in hospitals and tenements.

Still another of those societies is the Working Girls' Vacation Society,—the first of its kind the city ever had. The lady who started it and is still its president, enlisted the aid of several outside the church, as well as that of All Souls' people,—notably of Dr. R. Heber Newton, who was then active as rector of an especially liberal Episcopal church. That lady, to use a common expression, may be said to have been "brought up" in All Souls. Since this first society was organized other similar ones—perhaps the most active, Stony Wold, with its Adirondack sanitarium—have also been formed. While much emphasis is laid on organizing forces to "fight tuberculosis," as it is termed, and some assume that that useful crusade is wholly new, so far as the churches are concerned, here is this first Working Girls' Vacation Society which about twenty years ago built, at Santa Clara, Adirondacks, a sanitarium to which working girls threatened or already affected with tuberculosis might be sent, and to which, season after season, it has sent them. Hence the crusade, to participation in which the churches are summoned, is an "old story," with this oldest of the Vacation societies. There has never been any abatement of its activities. It has other country retreats, for the healthy working girl who is simply overworked and tired out, and needs the country air and rest; but this Santa Clara sanitarium anticipated by many years the

newer enterprises for contending with tuberculosis; *was erected for that especial crusade*. Compared with it, those newer organizations seem, to use a phrase of Matthew Arnold's "apparations of a day."

As intimated, this Working Girls' Vacation Society has greatly expanded, in scope and the number of its supporters. It began on a small scale. One of its early Fairs was held in All Soul's Parish House, and others were held elsewhere. A multitude, including many outside the church, realizing the utilitrrian character of the institution, have come to its support, endowing sanitariums, and several other country rest establishments, as well as supplying the money for operating those establishments. The woman, then young and unmarried, who thought out the scheme, has happily lieed to see this remarkable fruition, and is still the society's president.

Another of the younger beneficent institutions established by the people of the churches (and this was just twenty years ago) is the Friendly Aid Settlement Houses, the "Warren Goddard House," in East 34th St. First, they bought No. 248, and, with the aid of an architect, a member of the church, fitted it up, arranging a commodious well ventilated audience or meeting hall, gymnasium, classrooms, etc. Then, they bought No. 246 next door, which is used mainly as a residence for the workers in the settlement. Those workers come in contact with about twenty-five hundred East Side people, now principally Italians though at first other nationalities predominated. A sight of the bulletin board posted in the main hall, is calculated to astonish the visitor who is not aware of the almost innumerable classes and functions that are conducted under that roof. Into this institution, relatively new as it is, All Souls' people must have put at least a hundred thousand dollars, not to speak of the annual contributions for operating it nor of the time and judgment expended in directing its administration. The church contributes a larger amount to its maintenance than to any other of its humane institutions. Happily, too, during the last few years it has had the help of the Church of the Messiah (in 1911, of the amount contributed by the two churches, the Messiah and its people contributed about 25½ per cent., and All Souls' about 74½ per cent.). Besides, Mrs. Hackley several years ago turned over to Mr. Slicer (who now has another associated with him as trustee) $30,000 of bonds, as an endowment for the Friendly Aid Kindergarten—the income to be used for running or helping to run it. Careful study of the situation is made, by the Board, to encourage self-help and avoid pauperizing any beneficiary.

Another venerable All Souls' institution is its Benevolent Society, the objects of whose care are old people, known to be in need.

One is tempted to mention an accomplishment along denominational lines perhaps more distinctively utilitarian in a denominational sense than any other one thing it ever had to its credit; but this letter is not intended to set forth deeds of that description, and I leave it unrecorded. It seems needless to go further into details.

While not protesting against even a noisy clamor for supposed reform, political or social, urged with but little study as to whether they would tend to a real reformation or not, I insist that it is unwise and inequitable to ignore beneficent, humane measures long ago taken that have had great results; and I also insist that it would be uneconomic, a waste of energy to exhaust it in mere clamor, leaving none with which to inaugurate and prosecute real reforms and beneficial enterprises—those numberless praiseworthy, humane measures that are from day to day proposed, and on the merits of which there can be no controversy.

GEORGE R. BISHOP.

EDITOR'S NOTE:—The foregoing letter is a capital illustration of what the busy editor is always "up against." Our editorials in the March number were written with great innocency of heart. Possibly they were written as Mr. Bishop intimates, by one whose "knowledge is defective and incomplete," but they were written out of the experience of one whose business for the last fourteen years has been to acquaint himself intimately with the workings of the churches of two large denominational departments, (first, New England and afterward the Middle States and Canada), and were intended

to be merely stimulative and kindling. Of course everybody but Mr. Bishop realized that these editorials contained no criticism of churches like the noble All Souls Church of New York, whose oft-repeated story of worthy achievements Mr. Bishop so eloquently repeats again. Our words explicitly indicated that we were speaking not of the majority of our churches but of a minority of incompetents, when we catalogued a list of slender inadequacies: "Have we not a few churches at least, whose public performances practically amount to only this"? was the question we asked. We cannot imagine that anybody but Mr. Bishop could have dreamed that All Souls Church was to be included in this category. That church is a most enheartening illustration of the very ideal of church efficiency for which we were urging and we are glad to have the story told again. While it is a splendid story, fortunately it is not a unique or isolated one. There are churches in Boston and Providence and Springfield and Brooklyn and Baltimore and Rochester and Chicago, and St. Louis, and San Francisco, (to name only a few), which also have a long and honorable career of civic usefulness. *They have made good* in the fullest sense of the word. They pay their taxes as they go, in community service. May their number never grow less! And may their children of the present generation never feel satisfied simply to continue the old institutions of good works in the old way. Without impairment of this elder tradition of fine things done and brave things projected, may it not be possible that a newer time may bring new opportunities and new challenges for a kind of service that the folk of forty years ago knew nothing about? It is indeed an excellent habit to "be sure you are right and then go ahead." But are there not perils in that interpretation of this sage axiom of conservatism which impells one to be so sure one is right that one makes no headway at all toward anything that is better?

"TEACHING THE TRUTH."

IN the article entitled "Teaching the the Truth" in the April number of THE ADVANCE, our worthy co-adjutor, Charles W. Casson, makes a strenuous attack on what he calls "a Bibliocentric basis" for teaching the truths of religion. In one "fell swoop" he comes down on Sunday School teachers for "making compromise with tradition and of dealing in modified truth."

Taking his article as a whole, I am inclined to think his position is open to serious objection from a pedagogical point of view. He appears to think that children can be led to understand the meaning of an oak tree by shutting out any reference to the acorn from which it springs. He would have us teach unmodified truth in the Sunday School; by which I presume he means the truth which is known at the present time.

As a matter of fact, all truth is modified; it is governed entirely by the sociological conditions out of which it takes its rise; and as the powers of the human mind are, as to rational consciousness, deliberately extensive and expansive, it remains to be said that no man knows what truth is. My friend Casson can neither teach truth nor *the* truth; because he can know neither. His knowledge is always conditioned by the limits of his own experience; so that beyond this experience he must depend upon the gift of other minds to approach unto an increasing knowledge of truth; but never apprehending the knowledge of it.

To have a reasoned understanding of its history, an American citizen would quite naturally go back to the beginnings of the American nation; that is, he would if he sought the meaning of the institutions which are the outgrowth of certain political movements. The student of law must be grounded in the teachings of English common law, that is, his Blackstone, if he would have a rational interpretation of modern statute law. The basis of American law is English common law; the basis of American statute law is American common law. To know the latter the lawyer must be well versed in the former. And most of the former has become obsolete by reason of the development of national life and the introduction of a system of equity to create a new jurisdiction in human relations.

The scientist who would know what the earth is will naturally proceed first of all to find out what the earth was. The historian of a town will show what it is by showing the roots from which it grew. The town has outgrown some of its earlier practices, but its very life is rooted in the past, and to interpret its present it is required that one should know its ancient history.

Because the Bible comes out of the past, it is not necessarily an ancient book. It has, indeed, many of the sociological

limitations of which I speak; but by reason of its inherent spiritual force it transcends the boundaries of Judea and flings outward to the world its noblest library of truth-dealing treatises. The person who can improve on the Biblical record must offer indubitable evidence that his claims are not founded on the Scripture teachings at all, and that they contain strictly new truth not in any sense taught within the pages of this record of religious life. In the language of Josh Billings, "If any man can show me a better book, he can have my Bible."

If the average Unitarian Sunday School has any apparent weakness in its hold upon young people, it is due more to a lack of knowledge of the Scriptures than to any false reliance upon their worth as a depository of religious truth. A Sunday School ought not to be a Shakespearian club, unless you care to produce students of Shakespeare. The study of Ruskin will make its devotees well grounded in the teachings of the famous English author. But when you want growing minds that can grasp the real spiritual trolley wire charged with force to move the religious world, get steeped in the teachings of the Bible and then translate them into language which will place the newer interpretation upon their power, but not necessarily change the general aspect and influence of religion.

The proper use of the Bible calls for a knowledge of the principles of interpretation, and when these are at hand one need have little if any difficulty in ascertaining the teaching of the books of the Bible. It is not necessary that all these teachings be accepted; but when it comes to setting the Bible aside, the person who does so will have a big contract putting something anywhere near its value in its place.

The disposition of Unitarians too often is to give the impression that somehow we have sort of a patent-right on truth and that only our scheme of salvation can be workable. Truth is many-sided and can come only through various human channels. The greater the body of denominational life the larger the volume of religious truth secured for the world. But no one class can have a monopoly of it; not even New England bred Unitarians.

The more accurate we become the more lessened becomes our zeal. Heat is often worth more than light, and energy is at times far more powerful than accuracy in the pulling down of the strongholds of error. Jerry Macauleys are more destined to lift the fallen than well-trained Shakesperian scholars. Emersons and Channings are valuable adjuncts in moving society out of conservatism, but it takes a Gough or a Moody to arouse the sinner from the error of his ways and lead him to the Cross.

I am no great lover of some things that are taught in Sunday Schools; but I prefer consecrated workers who can labor to save souls to delicately poised differentiators of religious effusions who can teach "good form" and properly preside at pink-tea functions. I rejoice also in having an efficient school and am concerned more with stimulating its members to generous gifts of personal energy than I am to secure perfect conceptions of ultimate truth.

William A. Wood,
West Upton, Mass.

NEW BOOKS.

Socialism and the Ethics of Jesus: by Henry C. Vedder, Professor of Church History in Crozer Theological School, N. Y. The Macmillan Co. 516 pp. $1.50 net.

Prof. Vedder has written a most interesting and instructive book, fair-minded, scholarly, and wide-ranging in sympathy. His title perhaps is misleading. The larger part of the volume is devoted to the history and exposition of definite phases of modern Socialism, distinct from entangling theological or religious relationships. He begins with the story of the Anabaptists in Luther's days; then passes to the beginning of French Socialism with Saint-Simon, Fourier and Louis Blanc; takes up German Socialism then, first as defined by Lassalle and his followers, then as defined by Karl Marx with whom he has little sympathy or patience; interjects a chapter on Anarchy

as propounded by Proudon and Kropotkin; then discusses English Socialism and finally the rather rudimentary developments of Socialism in this country. Prof. Vedder is obviously a Socialist himself of the moderate and "Christian" school. His chapter on "The Ideals of Socialism" and particularly his discussion of the objections to Socialism are frank and unequivocal in their sympathetic tones.

All this occupies the first three hundred and thirty-three pages of Prof. Vedder's book. Then begins "And the Ethics of Jesus," which occupies two chapters. They are sane and sensible chapters on the whole. Their thesis is pre-eminently religious, and religion and Socialism he takes pains to have us know, are not the same thing. "Jesus approaches the social problem from within; Socialism is endeavoring to solve it from without. The Socialist would transform man's environment, hoping that this would work a change in the man himself; Jesus would transform man and leave him to deal with his environment. The method of Jesus is sound; that of Socialism illusary. But while the method of Jesus is indispensable, the method of Socialism is not hostile to it. Socialism and Christianity are natural allies, not necessary opponents. The changes in social institutions that the Socialist proposes are a wholly desirable compliment to the spiritual change contemplated by Jesus. The kingdom that Jesus proclaimed and the social order to which the Socialist looks forward are, so far as materialistic conditions are concerned, indistinguishable. The liberty, fraternity, equality, resulting from the recognition of universal human brotherhood, that is the ideal of Socialism, is also the ideal of Jesus."

The closing chapter is called "The Social Failure of the Church," and contains some grave words. "We come to this," says Prof. Vedder, "The teachings of Jesus are utterly incompatible with the present social order, and his Church has entirely failed to accomplish the social revolution that he anticipated as a result of the adoption of his precepts as a rule of life. What then? Shall we abandon all attempt to live by the precepts of Jesus, or shall we try as never before to reduce them to practice? Jesus or the Church, the present social order, or human brotherhood—which? If the ethics of Jesus are impracticable for the world as it is, such a fact is a condemnation not of the ethics, but of the condition of the world!"

Which seems to us exceedingly sound doctrine.

SYNDICALISM AND LABOUR: Notes Upon Some Aspects of Social and Industrial Questions of the Day, by Sir Arthur Clay, Bart. N. Y. E P. Dutton & Co. 330 pp. $2.00 net.

This is a well-written and interesting review of the history and significance of the Syndicalism movement from the point of view of an uncompromising English conservative. "Syndicalism," be it understood, is the more technical name for the "General Strike;" and the "General Strike" is the method of breaking down the present industrial order by the stress of necessity forced by concerted labor action until the control of the means of production, that is of course the control of all industrial enterprise, passes from the hands of the capitalist class to the hands of the laboring class. It means revolution, and revolution fought out by remorseless methods and to the bitter end. Sir Arthur Clay recounts the story of the rise of this revolutionary enterprise in France, and its development in that nation, in Sweden, Italy and Spain, and finally its emergence in the United Kingdom. He discusses its relations with Trade Unionism, Collectivism, Socialism, and Anarchy, and incidentally discusses English Socialism and Collectivism on their own account. Of course his point of view is entirely hostile. For the trade-union movement in its earlier stages he has some reluctant sympathy: he is by no means an obdurate English Tory. But for all recent advances of Socialism and Collectivism in his own country he has only disapproval; and no little impatience with the "weakness" of the statesmen of the Liberal party who have so acquiescently made concessions to the radicals. On the whole Sir Arthur presents his side well: and his point of

view is worth considering. To our mind Syndicalism is the most mischievous element in the modern social unrest which the public has to deal with; to Socialism and all intelligent recourse to the methods of the political franchise and the upbuilding of a saving public opinion for virtual progress it is the most insidious enemy.

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THE CHALLENGE OF CANADA.

THE British and Foreign Unitarian Association at a recent council meeting adopted a resolution in commemoration of the men and women who in and around the year 1612 suffered death at the stake for the profession of a Unitarian form of faith.

To recall the names of these heroic confessors, names unknown to even the educated public of today, preserved by the historians of obscure subjects with only the scantiest detail, so that the impression left on the mind is as of shadows moving against a lurid background of flames, is to feel the mind stirred to wonder at the lack of enthusiasm and vital sincerity in contemporary religion. The things which our martyrs were tortured for, and died for, we accept as a matter of course, and will not even exert ourselves to see handed down as their rightful heritage to those who will come after us. Involuntarily the question arises, if the men and women who, three hundred years ago, did not shrink from ignominy, persecution, prison and stake, from everything which makes existence intolerable, for the sake of loyalty to truth, returning to earth today, were to see the conditions of this great new land, its freedom of thought and life, its possibilities, and its needs, the fringe of which is barely touched by the activities of the Church which embodies the convictions for which they died, would it not seem to them as if the old spirit, the spirit which cared all and dared all for immortal and infinite things, had faded out of the hearts of men?

Such questions at least will not be banished as the mind reviews the few struggling Unitarian churches sparsely scattered over the area of the great Dominion, as it hears their urgent pleading for men, more men to meet the demands of a stream of immigration, hordes of men and women shaken out of their old cramping habits and surroundings, forced to the building of new lives in which religion may or may not form an integral part, as opportunity may decide. The Unitarians of America have today an opportunity of stamping their faith into the new life of a land in the formative period of impressionable youth. If they fail to respond, if the young men of Unitarian households, and of the Unitarian ministry, prove deaf to the call, and blind to the vision, when can such an opportunity recur?

This is the call as it comes from All Souls Church, Winnepeg:—

Last fall Mr. Pineo came from Vancouver and has given several months of earnest labor to this church. He closed his services on April 1st and went to Edmonton. At the urgent request of the congregation Mr. Vrooman consented to take charge of the work again until a permanent pastor could be secured by the Field Agent of the Association in Canada. Owing to business responsibilities Mr. Vrooman is only able to make a temporory arrangement for the purpose of keeping the church open. Our distance from other Unitarian churches makes it difficult to obtain a minister. We have a city of 175,000 people and it is growing rapidly to become the metropolis of a country as great and rich as the Middle and Western States. There should be a strong Unitarian Church in this city to be followed by many others in cities farther West. We have a gospel for many who now sit in darkness. We have a message which it is important should be delivered. The older churches of the East would feel a renewal of youth and a baptism of fresh life if they would take a larger and more vital interest in the problem of furnishing more men and money for the development of our important enterprises in the West. A liberal and aggressive missionary policy will be true economy. It will strengthen those who give as well as those who receive. The West needs the best men the East can send us and money to start with. They will receive back ample dividends in the years to come. Such opportunities for distinguished service as are offered to young men of ability who can come West to work, are rarely given to any generation. There is a magnificent work waiting to be done. Dr. Eliot says it is hard to get a minister for Winnipeg. Other churches are sending in hundreds of strong and acceptable ministers and it seems remarkable that Unitarianism cannot man the one church we have in this Province. Our congregation is hopeful and united. We have an ideal site purchased for a church. It is worth $7,000 and is paid for. We have a few hundred dollars in the bank for a building fund. The proximity of powerful churches makes it necessary for us to have a minister of larger ability than we can pay for. We need a minister who can live on $1,500 a year, but who could measure up to the stature of men who are paid two or three times as much. But if we can find a man who can catch a vision of the future and work for it, we can supply him with a position that will give him the joy of a great adventure.

Far away to the east there is the church at Ottawa echoing Winnipeg's call for a man, some minister of power and consecration who would be willing to give his talent, and sacrifice the possibilities of a pastorate in a more prominent and brilliant position, in order to be a voice for a little group of cultured and devoted people, and to make the spirit of a liberal Christianity heard and felt in the capital city of the Dominion. Now Ottawa congratulates itself on being able to count on the services of Mr. Sunderland through May and

June, and on having had pulpit services during the past winter from different ministers and friends, Mr. Lawrance in October, Mr. Badger and Mr. Wiers, in December, Prof. Clarke-Marray, of Montreal, in January. The Unity Club and the Women's Alliance are both very vital affairs, the former, an association of men who meet once a month to enjoy a social supper prepared for them by the goodwill of the young girls in the Church, and afterwards engage in discussion of some problem, such as Divorce, The Church and the Social Question, etc., occasionally having addresses from out-of-town speakers on topics of public interest. The Women's Alliance is working away unselfishly and bravely to meet the needs of days as they recur; with increased membership, well attended meetings, and general energy of co-operative effort, and growth of social feeling, it is abundantly able to look back on a successful year. Mr. Troop having resigned, and left Ottawa early in February, the Church of Our Father calls for a man who is a scholar and a preacher, who would here find leisure for the enjoyment of books, and for the society of a circle of cultivated and thoughtful people.

In Vancouver the pressing need is different; not for a man, since Mr. Matthew Scott has been building up the work since last October, but for money, money to build a church. If the church could be had there seems not to be much doubt but that it would be filled. Mr. Scott writes:—

Our activities so far have been confined to getting on to our feet. Before October there was only a morning service, but in November evening service was also started, and has proved most successful, more so than we dared to hope. Sometimes we have the hall packed. We find people very slow to join us, but many are willing to come to our services. We meet in a not very inviting hall, and as we can only have the hall on Sundays we are debarred from having meetings the week evenings. It says much for our little band of loyal supporters that the hall does not deter them from coming, and coming regularly. We have a Women's Auxiliary which in a few weeks has raised over $200 to start a Church Building Fund. Our trustees are negotiating with the American Unitarian Association for the purpose of securing a suitable lot for the new church. This is no easy matter as lots here have risen to almost fabulous prices. Such a lot as we need will cost $9,000 to $10,000. Till we have a church of our own, our efforts will be crippled, and realising this we are all working to the one end of building a permanent home, as soon as possible. Vancouver is going to be a great city, and we want to build a church worthy of the city and of Unitarianism. Friends who would feel it a privilege to help in founding a church of our faith in this Farthest North-West could not do better than write to our secretary, J. B. Hirst, 317 Cordova Street, or to Mrs. Bailey, The Crossways, Beech Avenue, Vancouver.

The thought occurs, could there be a finer or more fitting memorial to the martyrs of 1612 than the gift of a church to Vancouver, the far new English West? *These*, coming out from the Anabaptists and the Independents, the true precursors of spiritual liberty, who were the ancestors alike of New England Congregationalism, and English Unitarianism, have a double claim on our love and loyalty. Suppose that each individual American, who honors and upholds the great national privilege of religious freedom and equality, whose gratitude goes out to all who are, and to all who ever have been, devoted to that divine ideal, should respond as fully as his means would allow to Mr. Scott's Appeal by sending a contribution towards the Martyr's Memorial Church of Vancouver, would not that be a demonstration of the finest kind of international morality and comity!

The Rev. Sidney Lindridge took charge of the work in Victoria, B. C., last June, and now writes that it has been going forward, steadily if sometimes rather slowly. During the winter months we had some very enjoyable meetings in one of the theatres in the city. They took the form of Sacred Concerts, held on Sunday afternoons. Many of the local artistes very kindly gave their services, and we often had quite good programs. It was my intention when starting these meetings, to have a short address upon some interesting topic by various speakers of the City, but Sunday afternoon unfortunately proved rather an unsuitable time for them, and so most of the addresses were given by myself. Our average attendance at these meetings varied from between four to five hundred, and the audience joined most enthusiastically in the singing of the hymns that intervened between the other items on the program.

Our *Ladies' Auxiliary* has been working with customary enterprise and loyal devotion to the cause during the past twelve months, and much praise is due to Mrs. Chubb for her energetic organization of this branch of our church work.

An independent Young People's Union,—known as The Arcadian Society,—was started a few months ago, and has proved an unqualified success, the membership numbering now about sixty, who meet together every fortnight for intellectual and social enjoyment.

Another branch of our movement which was also very successful, was the Emersonian Society. The meetings of this Society, held twice a month, were largely attended by many members of the congregation, and also by others interested in the writings of this great author.

The new Society which has grown up in response to the efforts of the field-worker for the west, Rev. F. W. Pratt and Mrs. Pratt, at Calgary, has been happily encouraged this winter by the possession of its Parish Building, dedicated on the 10th of December last. A letter from Mrs. Pratt says, All our people are delighted with the building and feel that it is going to be a tremendous help and inspiration to the movement here. The exterior is

plain Doric, the interior most attractive, light, airy, and cheerful, with its soft yellow walls, beamed ceiling, mahogany colored wainscoting, and big open fireplace, where a hospitable fire burns upon every occasion. Services have been held in this pleasant hall twice every Sunday since its opening in December; a public reception and musicale on the 13th December attracted about two hundred people, and this was followed by a fair, under the auspices of the Alliance, which was happy to have been able to provide the necessary equipment of china and silver for the Hall. Since then there have been social evenings held quite frequently in the interests both of sociability and revenue, so that, although subscriptions are yet small, the people feel that progress is the order of the day and are hopeful of being able before long to clear the debt off the building. Under the guidance of Mrs. Pratt this young society enjoys the help of an energetic Alliance, which has been meeting fortnightly through the winter, alternating between the hall, and private houses.

To all who know the discouragements and difficulties amid which the work in Calgary was inaugurated, and with which it bravely battled during the initial stages, will rejoice with these undaunted pioneers in their brightened prospects, and will wish that similar success may attend the infant gathering at Edmonton where Mr. Pratt inspired a nucleus of Unitarianism some time ago, and where Mr. Pineo is now working. Last fall an Alliance Branch was organized in Edmonton by Mrs. Pratt who reports much hope and enthusiasm among the twenty-four members of the Society.

Within a few weeks Mr. Pratt has gathered together a few people in Moose Jaw, and hopes to be able to give them a minister who will stay with them at least through the summer.

The Edmonton work would seem to be of added importance on account of that town being the site of an infant university, and it is encouraging to learn that some of the professors are interested in the movement for a liberal religion, and that one of them is to supply Mr. Pineo's place, whilst the latter comes to Edmonton during Mr. Pratt's absence east.

"We are anxiously watching," say the Edmonton pioneers, "for word of a settled minister for Winnipeg." K.

(To be continued)

THE NEW YORK LETTER.

THE New England Letter in a recent number stirred the emotions and quickened one's mental process. It announced the fact which every day is making more apparent that Unitarianism is in a period of significant transition. A few years ago no ripple broke the surface of our untroubled conferences. Now, the presiding officer of one of the most important of our recent conferences confessed in confidence, he had not left the chair for a moment, not knowing at what minute things might break loose. A new life is astir and it is insistent and will not be gainsaid. Undoubtedly the great question of the participation of the Church in social reforms is the point of departure but the questions of local autonomy and the broader questions of the democratization and nationalization of our cause are at issue. Five years ago a few independents stood apart contending for these things. Today we have our growing insurgency, self-conscious, self-reliant, determined, idealistic, prophetic. Every growing organism must periodically slough its old skin and this is evidently another of our sloughing periods.

Nowhere is this felt more keenly than in this busy center of American life. The Middle States Conference is usually insurgent of late years. "That live New York bunch" is a group of stalwart independents. The fraternal spirit of this group of ministers who can usually be found when together linking arms and calling each other by their first names makes it strong. Differing endlessly on details and standing individually by their guns they are one in believing that Unitarianism must be made intensely vital. Utterly impatient of forms or formulas they are fired with missionary zeal and the democratic spirit and quickened by the new social impulse. No small part of the leadership is here and those who are crying "Peace! Peace!" when there is no peace forgetting that there can be no peace save in the triumph of principle simply fail to realize the awakening that is at hand. Unitarianism is to be made a real and important factor in the solution of the problems of the new century or it is to be deserted as a stranded and useless thing. The comments from the great workers in the social advance on our present part in the world's advance are not calculated to minister to Unitarian self-complacency and they can be challenged only by accomplishments. The ferment and turmoil which is manifest in all the modern world, industrial, political, educational, artistic, literary, religious, will not leave us to our quiet nor do we wish it. The time has come to move forward and whatever hinders that advance imperils not only the cause but it risks its own existence.

But in the midst of this rising and promising unrest the faithful work goes on in the parishes. This June letter gathers little cross-sections of Unitarian activities which indicate the broad outlines of a far reaching usefulness.

The Lenox Avenue Church rarely lets its good works become known. A request for just a neighborly word of its estate brings from Dr. Wright the words: "We don't advertise; nor 'do things;' but live, thrive simply, thoroughly, laboriously and happily. I mention three things: my winter course of lectures, on "Poetry of Today and Tomorrow"—very successful; our annual ball at Delmonico's, in Lent, full house, financial and social success; paid off church debt Easter, and now stand

free, owing no man anything, save duty, truth and love—justice, service, sympathy. As for me I may go round the world."

Unity Church, Brooklyn, had on Easter Sunday, the largest Easter gathering the church has seen for many years. Eight young people from the Sunday School entered the church, and the names of eighteen families were added to the list of the congregation. The Women's Alliance under the presidency of Mrs. Jennie E. Wells, has just closed a very successful year, with 72 members, and $700 raised for various purposes. Unity League, the Men's Club and the Church are contributing to open a new and well-equipped Play Ground in the neighborhood of the church. Mr. E. F. Hudson's Boys' Club has a long waiting list. It is expected that a new club will be opened in the Fall. The Sunday School is larger than it has been in two years. For the first time in many years the church faces the Summer with a surplus in its treasury. Never were the finances in so encouraging a condition. Dr. Brundage and family sail on the Olympic for Cherbourg on June 15.

The Fourth Unitarian Church of Brooklyn (Leon A. Harvey, minister) has had a very successful year. Thirty-five persons have united with the church. The congregations have increased sixty per cent.; the Sunday School has doubled in numbers, the enrollment now being over 90 and the average attendance being 70; the Alliance membership has largely increased and an exceptionally fine program on social questions presented by experts. At the annual meeting in March the treasurer of the church reported all dues paid and a balance of $125.00 in the treasury. During the year a floating debt amounting to $700.00 has been paid.

The most significant event of the year was the celebration of the fifth anniversary of the present pastorate. A fifth anniversary service on the first Sunday in January, was followed by an anniversary party in honor of Mr. and Mrs. Harvey.

The Men's Club has resolved itself into a Social Service Committee and has had several meetings to discuss the problem of Police Protection. A sub-committee is studying the mosquito pest, and is co-operating with the Board of Health to lessen and, if possible, abolish the breeding places in Flatbush. The committee has kept an eye on legislation both at Albany and at Washington and has sent many appeals both to assemblymen in Albany and Congressmen in Washington for the support of good bills and protests against the passage of bad ones.

At the Church of the Redeemer, Staten Island, Rev. Lyman M. Greenman, minister, the parish hall was dedicated in December; the principal speakers were Mr. Slicer and Mr. Gaylord White, head worker of Union Settlement, New York. The hall has been in almost constant use for dances, socials, lectures, concerts and church society functions. Public lectures have been given by Public Service Commissioner Wilcox on Rapid Transit, Prof. Sidney Reeve on a co-operative consumer's market, Rev. W. I. Lawrance on the religious training of children, Frank Stevens on single tax, Rev. Fred. Lynch on universal peace, Miss Gannett on neighborhood work, and two lectures on equal suffrage. A kinder-symphony concert raised $150 for stage equipment. The Sunday School children have presented two plays; and on Washington's birthday, by holdnig a Colonial party, raised money to engage Miss Toppen of All Soul's Church, N. Y., as kindergarten teacher. Fourteen new pupils have registered in her class. The annual dinner of the Curtis Club was served by the women of the Alliance. They served a $2.50 dinner to eighty guests at one dollar per cover, and without loss. The principal guests were State Senator Bayne, Assemblymen Short and McKee and ex-Congressman Lessler; each spoke on some phase of good citizenship. In April the Curtis Club held a costume party at which prizes were awarded to the best two home-made costumes. About one hundred dollars was netted for the expense of the church calendar. Mr. and Mrs. Greenman kept open house on New Year's afternoon and evening. The Alliance has continued its good work in the church and community, among other things it raised $850 by a fair and offered through its study class committee a course of six lectures on "An introduction to the study of Dante," by Mr. Greenman.

The Church of Our Father, Rutherford, N. J., Rev. Elizabeth Padgham, minister, has had a quiet, uneventful year; nothing new, nothing great, has been done, but every department has been active, proving strong and efficient. The Boys' Unity Club has resumed reguar meetings with a good attendance. The Junior Alliance has been busy with its charity work for sick children all winter, and is now preparing for a Sale and Dance to be given May 24, for the benefit of the Sea Breeze Hospital for Crippled Children. The members also have had charge of the pulpit flowers. The parish has been especially interested in the Sunbeams, a society of little girls, too young to belong to the Junior Alliance but not too young to do good work. On Saturday, May 4, this group of our workers held a Cake Sale in the church parlor for the benefit of the Lighthouse, netting over twenty-six dollars for the blind. The Woman's Alliance has, as always, been awake to the needs of the church, and quick to supply them. A committee has been appointed, this spring, to beautify the church grounds. This is one of the few Alliances that never takes a vacation as meetings are held every two weeks at the homes of the different members, all summer. The average attendance of this Sunday School is unusually large, and though the course of lessons this year has been difficult the examination papers showed such good results that the minister feels the hour on Sunday mornings has not been wasted. The Union service held for the first time in the Unitarian church last Thanksgiving, embued us with the spirit of courage, and has, we believe, borne its fruits of good-will. The men of the parish have taken a

very active part in the Rutherford Laymen's Union, and stood nobly and bravely for their principles when the question of starting a Y. M. C. A. was suggested. The Y. M. C. A. has been initiated but never has its illiberal religious basis been better presented to the public than by our men who fought for a broad, nonsectarian Boys' Club and who, though defeated, commanded the respect, admiration, and even allegiance of many who had never before understood the reason for the Unitarian opposition. Every Sunday the minister has endeavored to speak to the hearts of her people, preaching on subjects of practical value in everyday life. Easter, as in other churches, was a day of greatest encouragement, inspiration being given by the large attendance, but most of all by the service by which a class of young girls joined the church receiving the right hand of fellowship from the minister, thus taking their places in this household of God.

The Orange Church, Walter Reid Hunt, minister, had a good meeting for the blind last month, with Miss Hayes, Mr. Scandlin, and Signor Nutini, with an exhibition and sale of the work of the blind, which attracted much attention, and aroused interest.

Its people are making plans for their parish house to be used as a social center during the summer, where wholesome recreation for boys and girls may be provided. This is the outcome of a large interdenominational meeting held under the auspices of the Alliance, at the home of the president of the Alliance a few weeks ago, at which Mrs. Alexander, of Hoboken, Judge Davis, Miss Laddey, Assistant Probationer, and others spoke.

The Hackensack Church, Rev. James Fairley, minister, has had a prosperous year, financially, socially and religiously. A better spirit than ever before has characterized the church life. The Men's Club continued its activities in local affairs. Among its members are the city superintendent of schools, two members of the school board, a member of the Board of Health the president of the county Tax board, and the president of one of the local Improvement Associations, all useful progressive men in the community. The Woman's Alliance have undertaken the project of building a parish house. They recently entertained the New York League's successful annual meeting, have during the year financed the Sunday School, and have among their members many women active in the best town movements, and in the affairs of the denomination.

The Sunday School has had its best year, the work has been graded, and the teachers have had systematic normal instruction. On Easter Sunday the members of the senior or High School class, who are also interested in the Young People's Religious Union, were recognized in the fellowship of the church.

Mr. Rumball's "Survey" of the Rochester ward in which the church is located has recently been published and a sterling piece of work it is. Housing and sanitary conditions, the life of the children and the character of the general population are carefully surveyed and some space given to the assets of the ward with recommendations for the general betterment of the section. "The report is really the Social Charter of our church and will help us all to approach intelligently a work that we all have an interest in seeing done. We propose to begin the slow work of making the kingdom come here in the Ward 'as it is in heaven.'"

Abdul Baha, the prophet of unified religion spoke his gracious message of good will among men at the Montclair Church Sunday, May 12, and to the Brotherhood Church of Jersey City on Sunday, May 19. This very spirit of fraternal helpfulness has begun to find expression among our churches for the youthful Brotherhood Church and it is being tided over its initial difficulties by many a helpful hand and the future begins to look rosy to its workers.

The summer will stay for a time these busy, many-sided activities but "beyond the Alps lies Italy" and the joy of the doing will be an eager anticipation to many a worker as he lies fallow in the summer hours and prepares for the seed-time and the harvest.

EDGAR SWAN WIERS.

PHILADELPHIA LETTER.

AS the first languid days of spring come upon us, the duty of the annual report looms large on the mind of each Secretary, for now are we asking ourselves and each other—"What has our church accomplished this winter?"

But "the Kingdom of Heaven cometh not with observation"—the church which is most efficiently about its legitimate business is the one which can least measure its work. The only way toward a perfected Social Order is by the slow process of perfecting each individual in the group and the growth of a soul is in silence and darkness and time, just as the growth of the seed. Reports can at best, but throw some possible light upon methods.

The First Church, finding its people active, here, there and everywhere in all good works, is beginning to marshall its forces. At the suggestion of Mr. St. John, following the visit of Mr. Elmer Forbes in Oct. there was added to the various church committees a new one on "Social Service." Not with the idea that the church, as such, should undertake new work but that all might be more clearly informed as to what each one is doing. Owing to Mr. St. John's own necessity for husbanding his strength for the present and to the difficulty of securing a chairman from a group of people already overburdened with their several responsibilities of active service, this committee has not as yet gotten much beyond its initial stage. It is hoped that eventually each of our more prominent workers may in turn bring something of the scope of his or her special activity before the congregation as a whole. The stranger in our midst, the young, the newly quickened in the desire to be useful may thus find the particular service which he

can best render and also a friend at hand to introduce him to the work and to some of the workers already enlisted.

In the Evening Home which still draws mainly from this church for its corps of workers, our Parish Assistant, aided by two or three young people, has established a Saturday morning class of about thirty little girls.

Mr. St. John has been able to occupy the pulpit almost every Sunday throughout the season and despite the unusual severity of the winter the attendance has been good. An encouraging number of newcomers have definitely joined the church either by taking seats, or receiving the right hand of fellowship or in both of these ways expressing their desire to enter into membership in our ranks.

The Young People's Union, with an active membership of thirty-five, is a most encouraging feature of our church life. It has held regular monthly meetings from Oct. to April considering the following subjects: "Religion—the Growth from Primitive to Higher Forms," "Symbolism in Religion," "From the Philosophical and Ethical Standpoint," "Brahmanism, Buddhism, Confucianism," "Religions of Egypt, Greece, Rome," "Judaism and Mohammedanism," "Early Christianity—previous to 440 A. D.," "Mediaeval Christianity, (440-1500) and the Reformation," "Mediaeval Art, Romance and Individual Types." Three short papers on each of these topics, followed by a short discussion and a social hour. In addition to these regular meetings there have been three distinctly social events. A dance at the home of the vice-president, an evening at the home of one of the suburban members and a supper party, together with the Spring Garden Young People's Society as the guests of the Germantown Union, the outcome of this Germantown meeting being the formation of the "Phila. Associate Young People's Union"—meetings to be held once yearly in each of the three churches so allied. The trustees voted $50.00 toward the enrichment of our Parish Library through which Mr. St. John hopes to keep our people in touch with our own publications and the best books on Biblical Criticism, Theology and Religion, of inspirational value that may from time to time appear.

The Woman's Alliance, beside contributions that have come before it through the regular channel of appeals, has given $100.00 for the use of our sister church of Girard Ave., $100.00 for the printing of Mr. St. John's sermons, $25.00 to the Sunday School Society and two subscription to the *Christian Register* to be placed in the Bryn Mawr Library and in Houston Hall of the University of Pennsylvania.

The Spring Garden Society closed its first year of Mr. Evans' pastorate with an enlarged membership roll and increased subscriptions. This year the cost of maintenance per day, estimated at about $10.20, has been adopted as the basis for subscriptions and the contributions have almost doubled those of last year. The financial burden must press heavily upon this little group and the personal sacrifices that are being made to meet it prove the value of his church in the eyes of each individual. Mr. and Mrs. Evans are both unsparing in their efforts to know and to be of service to all to whom the church might appeal and the plant is a beehive of activity, ministering to the needs of its various groups in whatever direction desire seems to indicate.

In addition to the regular Sunday morning service, evening meetings have been held in the church parlors every Sunday from Jan. to the last of April. One Sunday in the month the Woman's Alliance and the Unity Club, the Young People's Society, each in turn has been responsible for the meeting, at other times Mr. Evans being in charge. The Alliance has stood sponsor for debates on Woman's Suffrage with Mrs. Bankenburg as one of the speakers, and The problem of the Working Girl as presented by Miss Sanville of the Consumers' League. In March Miss Martha Gmening of the "National Association for the Advancement of Colored People," addressed an audience drawn from several of the city churches, on "The Black Man's Burden." Palm Sunday evening Mr. Barclay Spicer, editor of the "Friend's Intelligencer," spoke on "The Ethics of Jesus as Applied to Modern Life," the same subject being taken up for discussion by the Adult Class following the discussion of "Applied Unitarianism." This class which is quite large, assembles directly after the morning service and is under the leadership of Mr. Evans, the indefatigable. Mr. Evans's fall topic was "Where Unitarians Stand." His winter evening lectures have been devoted to "Champions of Humanity"—Voltaire, Shelley, Mill, Hugo, Carl Marx and Henry George. A group of young men and women meets monthly under the leadership of Mr. Evans for the study of Russian history and Literature since 1800, the March meeting being devoted to a discussion of Tolstoi's Resurrection and Meredy Kowski's Peter and Alexis, that of April to "Present Day Russia" with a review of Gorky's novels. (To some minds doubtless will arise the question, "Why Russia?" With the wealth of inspiring, sane and thoroughly wholesome literature in our own langue so easily accessible—why lead our young people in search of culture to the most barbarous country in Europe? A country in which the freedom of the human spirit, so precious to our Unitarian Churches, has had so little recognition that even its great geniuses have not escaped some warping in the struggle through which they have gone to find self expression. But, as Andrew Lang has reminded us, "the world is wide, my Masters." Perhaps there are minds to which the shortest way home to the heart of truth is by the most devious passages and through muddy waters.)

Three or four parish suppers during the winter, preceding the business meetings, provide the purely social side of the church life. The Men's Club also holds monthly suppers at 35 cents a head, someone from without the organization being invited to speak on these occasions.

The future is being faced with courage and surely a church for which its own members care so devotedly should attract others to its support, thereby lessening the burden now resting upon each of its present faithful ones.

Germantown reports more than its usual activity within the past few months. The monthly dinners and discussions of the Men's Club have aroused much interest. Speakers from abroad have discussed live topics of the day in the line of Social Welfare. The Nicetown Club is the church's natural working centre. Mr. Gear, the new superintendent, is doing admirable constructive work and more and more is the club becoming a community cente- of the most helpful kind. A troop of boy scouts has been organized with already marked benefit to the boys under Mr. Hauss as scout master.

All departments of the regular church life have been carried on with interest and vigor. Several new families have joined and altogether the outlook for the future is encouraging. So our three Philadelphia churches have pursued their several methods through another winter. As to results in the individual lives within their membership and through them upon the life of the community of which we are a part, who dares report?

ELEANORA ZWISSLER.

THE JOSEPH PRIESTLEY CONFERENCE.

THE annual meeting of the Joseph Priestley Conference was held with First Independent Christ's Church, Baltimore, April 23-24. The opening service of worship was conducted by Rev. A. R. Hussey, followed by a sermon by Rev. C. A. Henderson. The keynote of the sermon was the supreme importance of reality as evidenced by the soul's thirst for real experiences, real occasions, real men. Intellectual differences may separate us, but morally and spiritually our hearts ought to throb with one common purpose—the attainment of those great ideals of courage, sympathy, patience, and reverence, of which Jesus was the sublime example.

The Conference re-convened at ten o'clock on Wednesday morning, and in the absence of its president, Mr. M. T. Garvin, elected the Rev. C. A. Henderson as its presiding officer. Rev. A. R. Hussey, in his address as chairman of the Council, paid an appreciative tribute to the memory of Charles G. Ames, whose unique personality, distinctive by reason of its unusual charm, true devotional fervor and sweet reasonableness, will long enrich the annals of our spiritual leaders. Mr. Hussey's exhortation "Wake up, Unitarians, act quickly, act thoroughly, and act together" was an earnest challenge to arouse us from any cynical indifference, unworthy indolence, or censorious illiberality, and to kindle anew the fires of passionate loyalty to the cause of true liberalism.

The reports of the Secretary and Treasurer were accepted, and thereafter the election of two vice-presidents was authorized.

The second speaker of the morning, Rev. C. E. St. John, summoned us afresh to a high-minded recognition of loyalty to our denominational life as vitalized by our national association, concerning which he gave many facts of interest and enlightenment, both in regard to its administrative policies and its esprit-de-corps. Various questions relative to the distribution of funds, the centralization of power, and the extension of missionary activity were debated with fervor, until the necessary time-limit brought the discussion to a close.

Rev. J. W. Cooper was called upon to represent the Fellowship of Social Justice which he characterized as the "still, small voice of Unitarianism." The need of more religion dynamic enough to drive our Unitarian churches out into the highways and by-ways to do a service for social justice is our one supreme concern today. A general discussion followed.

An inspiring devotional service, led by Rev. K. E. Evans, preceded the collation in the parish hall. A most appetizing luncheon was supplemented by post-prandial wit and wisdom from the lips of the toastmaster, Prof. Buchner of Johns Hopkins, and his colleague, Prof. Lovejoy, Mr. England of Wilmington, Mrs. White of Philadelphia, Mrs. Wood of Baltimore, and Rev. C. C. Clark of Fallston, Md., all of whom spoke on the general topic "Why I am glad that I am a Unitarian."

Prior to the meeting's adjournment, the Nominating Committee presented the following list of officers for the ensuing year: President, Mr. M. T. Garvin of Lancaster; Vice-Presidents, Rev. A. R. Hussey of Baltimore and Mr. A. D. Warner of Wilmington; Secretary and Treasurer, Mrs. J. T. Rorer of Philadelphia, all of whom were unanimously elected.

The Conference, on motion of Mr. Evans, passed the following resolution: Resolved, That the officers of the Joseph Priestley Conference take the necessary steps toward a closer co-operation and fellowship with the Universalists, Hicksite Friends, and other Liberals within its territory.

MABEL M. RORER,
Secretary.

OUR PITTSFIELD CHURCH'S TWENTY-FIFTH ANNIVERSARY.

ON Tuesday, April 16th, the Unitarian Church of Pittsfield, Mass., celebrated the twenty-fifth anniversary of its founding. In the afternoon a reception was given by the members of the church to the charter members of the society in Pittsfield; Mr. and Mrs. E. M. Whiting, Mrs. Helen M. Colton, Mr. and Mrs. D. B. Colton, J. E. Colton, and Mr. Edward T. Fisher being present. After the reception a supper was served by the ladies of the alliance.

Following the supper, services were held in the church with prayer by Rev. Richard E.

Burks of Deerfield; Scripture readings by Rev. Dwight F. Mowery of the First Church of Christ, Pittsfield, and an address by Prof. William Wallace Fenn, Dean of the Harvard Divinity School, first Minister of Unity Church. His address in brief was as follows:

The people of Western Massachusetts have always been highly conservative, especially in religion. This may be due to a large extent to the geographic formation of the country, which with its mountains and lack of navigable rivers, shuts Western Massachusetts off from the great centers of thought. To this formation of the country is greatly owing to the fact that Western Massachusetts has ever reflected the influence of New York and the West, rather than of Boston, the home of Unitarianism.

It is therefore easily seen why Unity Church was the first, as it has continued to be the only Unitarian Church in this part of the State. At the time of its founding indeed the place that it could hold in this city and county was exceedingly problematical.

In the early days of the founding of this church, its members were strongly influenced by the theory that religion was wholly an intellectual affair and wholly individual. In the last few years this idea has been swept away, even from its chief stronghold, New England, and the broader interpretation of religion in its social significance has come, with its determined emphasis on service to our fellow men as the one real and abiding value to human life.

During the past twenty to twenty-five years there has grown up outside the church a group of men, who, though essentially religious, have no church affiliation whatever. They have a high faith in the fundamental good in all human beings, and in the ultimate glorious destiny of the human race.

As yet these men are represented by individuals here and there, and no attempt for the most part has been made toward organization. But the time will come when they will see that their needs can best be served by combination. The question is will these men at that time combine within or without the church?

OUR CHURCH AT WHEELING, W. VA.

The Society at Wheeling, after struggling along with a baker's dozen of members for four years seems to have at last entered upon a period of growth. It considers itself very fortunate in having secured such a wise and strong leader as the Rev. Howard A. Pease, who commenced his work in Wheeling the first of March. Already four new names have been added to the membership and the congregations at the morning service have jumped from such numbers as eight, twelve and fifteen to thirty and forty odd. Mr. Pease commenced his ministry about the same time as a noisy revivalist opened a six weeks' campaign for "sawdust trailers" as his converts were called. This revivalist was loud and bitter in his abuse of Unitarianism and Unitarians, but he has served to advertise our movement and strengthen our ranks. One of the old members said he was made a stronger Unitarian than ever and a new member said, "Here was I, a liberal and not supporting the only liberal movement in the city," so he forthwith joined the Society and brought his wife.

Mr. Pease is a scholarly gentleman with a pleasing personality and address, and a most able speaker. He has made a favorable impression upon all who have met and heard him, and under his leadership it is hoped and believed that the liberal movement in Wheeling will expand as it ought, and as it has been unable for various reasons to do in the past.

UNITY CHURCH.

H. H. Burch, *Minister, Humboldt, Iowa.*

WE are closing the year of steady and in many ways, very satisfactory work. The regular services of the church and auxiliary societies have been sustained with a gradual increase and attendance. Mr. Burch's work in the pulpit has been based largely on the following subjects: "Dickens Among the Prophets," "The Lasting Elements of Lincoln's Statesmanship"; a series of sermons based on Spargo's "Bitter Cry of the Children," Galsworthy's "Justice"; "Spiritual Messages from Browning's Pippa Passes"; Thwing's "American Family"; "The Religious Philosophy of William James"; "Negative Eugenics" based on David Starr Jordan's "Heredity of Richard Roe" and Davenport's "Eugenics." His addresses on Eugenics were given by request before the students of Humboldt College.

Special addresses have been given as follows: "The Workmen's Compensation Act" by Judge D. F. Coyle of the Fourteenth Judicial Dist.; Att'y. G. S. Garfield, president of the Board of Education, recently gave an address on "The Father and Mother Question in Community Life"; Mr. A. D. Bicknell gave an address on his recent sojourn in Cuba.

Unity Club has spent the year in Ruskin study under the leadership of Mrs. H. H. Burch; and the World's Work section under the leadership of Mr. C. P. Clark.

The Y. P. S. U. is cancelling the last payment of the $2,000.00 debt for church improvement.

The Sunday School has added an adult class in Social Christianity, using *The Survey* and other magazine articles, under the leadership of Mr. G. S. Garfield.

THE BOSTON ANNIVERSARY MEETINGS.

"Still, of course, it is sometimes the unexpected that happens, even at the Boston May Meetings." So we spoke of things prophetically, in our editorial comment of last month. We

were right; some unexpected things did happen, and the meetings of this year were not lacking in exciting episodes. Some steps of progress were taken: some prophetic achievements registered. Also, it must be confessed, some experiences passed through which we hope will never recur again. The attendance at the meetings was unusually large; on the whole the programs of speaking were not as strong or inspiring as usual, though there were finely purple spots.

The first meeting to be recorded was the Public Meeting of the Unitarian Fellowship for Social Justice at the Arlington Street Church, Sunday evening. The attendance was large, the spirit of the meeting serious and thoughtful; the program symmetrically devised to give the two significant view-points regarding the modern social problems their adequate constructive valuation. Prof. Vida D. Scudder, of Wellesley College, spoke on "Socialism and Character"; Rev. George R. Lund, Mayor of Schenectady, spoke of "Socialism at Work;" Prof. John Graham Brooks spoke of "Something before Socialism." Rev. Edgar S. Wiers, of Montclair, N. J., President of the Fellowship, presided with much grace and effectual good sense, and all the speaking was good.

Monday morning brought the annual meeting of the Ministerial Union in Channing Hall; and Rev. Jenkin Lloyd Jones of Chicago, was a most welcome guest and tonic speaker. "The Church and the City" was his theme, and verily he knew whereof he spoke. Monday afternoon there was the public meeting of the National Alliance of Unitarian and other Liberal Christian Women in the South Congregational Church, and Rev. Frank A. Powell, of Helena, Mont., and Rev. Julian C. Jaynes, of West Newton, were the speakers. In the evening did not come the brilliant and crowded gathering of all our guests and hosts and hostesses and friends and neighbors at the Somerset, which is usually the great social event of anniversary week; but instead the smaller and more modest gathering of ministers and their wives and the delegates from the churches at Kingsley Hall, Ford Building, where supper was served after an informal reception; from which we passed to a more formal meeting of public speaking in Ford Hall. Here President S. A. Eliot, D. D., presided and good, wide awake addresses about our work in missionary fields were made by Rev. F. A. Powell of Helena, Mont.; Rev. L. W. Mason, D. D. of Pittsburgh, Pa.; Prof. W. S. Morgan, Ph. D., of the Berkeley Theological School, California; Rev. H. L. Parker, and Mr. R. H. Davis, of New York.

Tuesday was Association Day. It began well; the Secretary's annual report was full of good suggestions and sane analysis of present conditions; reports from the committees having in charge the preparation of a new hymn-book, and a new service-book, and a new ministers' hand-book, were very interesting and encouraging; and Dr. Eliot's annual address as President of the Association was dignified and strong. In the afternoon trouble began. It was mainly about the ballot for officers and directors. There was a regular and official ballot on hand, as usual, properly prepared by the nominating committee in accordance with the rules and regulations of the association. Indeed, for the first time since the adoption of the rule of 1908 the full significance of the provision then ordained by the substantial vote of the association was realized. A ballot presenting a real option of choice had been sent to the delegates of all our churches, alternate names for one office, (that of treasurer), and for the four New England directors having been presented by petitions signed by fifty people, and duly incorporated in the ballot submitted to the delegates. The returns of their voting were conclusive. The committee's original suggestion for treasurer had been endorsed by substantial vote over the nominee of the petitioners; while the names of three of the nominations for directors presented by the petitioners received a notably predominant vote from the delegates. Therefore the official ballot presented to the annual meeting was the nomination of a majority of delegates and ministers from all parts of the country whom the association had deliberately endowed with the responsibility of final nomination.

It happened, however, that some "Insurgents" in Boston did not approve of the choice of the majority of delegates thus recorded, and an opposition ticket was presented at the meeting, printed on blue. The discussion which insued over the introduction of this ballot was not happy: the refusal to accept the choice of the delegate members on the part of the sponsors of the blue ballot was not deemed fair play: and the attempt to prove its quasi regularity a bit too "political" to please many voters: while, on the other hand the vociferous clamor of a little band of "Insurgents" (whom a quaint turn of affairs had suddenly transformed into "regulars") to snatch technical advantage at petty issues of parliamentary practice hurt not a little the dignity of their position. The resulting election was very complicated, and a protracted session was necessitated in the delay in counting, but finally the "white" ballot, which the delegate-members had endorsed, was proved also the choice of the annual meeting by a substantial majority. About eighty-four irreconcilable "Insurgents" added to the complexity of the case by scratching the names of the president, one vice-president, the treasurer, and all of the New England directors not on the "petitioners' list."

Another issue which divided the house was a resolution heartily endorsing the demands of women for the right of franchise in public affairs. This had been presented by Rev. F. R. Griffin of Montreal in the morning: the business committee recommended that no action be taken, but the majority of the association was "otherwise minded," and after a spirited discussion in which Rev. Mr. Griffin, Rev. Ida Hultim, Rev. Elizabeth Padgham, Rev. E. C. Smith, Hon. Clarence E. Carr and others took part, all speaking in favor of the resolution,

with not a voice raised on the other side, it was adopted by a most hearty majority. A number of women opposing, preferred not to have part in prolonging a session of the association with business which they believed had no proper place therein, but instead presented through the local press a dignified protest signed by their names. A resolution advocating the abolition of capital punishment was also adopted—without opposition.

It was half past seven when the meeting adjourned; just at the hour when at Arlington Street Church an overflowing congregation had gathered to hear the association sermon preached by Rev. Lawrence P. Jacks, editor of *The Hibbert Journal,* of Oxford, Eng. This sermon was thoughtful and dispassionate, and Mr. Jacks' voice was heard frequently at other meetings of the week,—a most welcome visitor.

Wednesday was notable for a number of things. At the Berry Street Conference, Rev. Theodore C. Williams gave an address on "Education and Religion,"—finely and richly suggestive,—just the sort of thing for which the Berry Street Conference tradition pre-eminently stands. At the same time the National Alliance was having a prolonged and not altogether serene business meeting at the South Congregational Church, having by-laws to amend and a question of names to settle. The Meadville Alumni lunched together at noon, and in the afternoon the National Laymen's League held their annual meeting and had two New York clergymen give inspiring and informing addresses,—Rev. John Howland Lathrop telling of "The Men and Reigion Forward Movement" and Dr. William H. Brundage suggesting "What Unitarians can learn from it." In the evening came "The Unitarian Festival:" earlier in the week than usual, and therefore attended by ministers from distant parts. We do not remember a time when the dinner was better served, or the program more varied. Lieut. Governor Luce, of Massachusetts, made a most acceptable toastmaster; Rev. Frederick R. Griffin of Montreal was most witty and wise in things he had to say about relations between Canada and the United States; Abdul Baha (and his most gracious interpreter) brought a unique touch of oriental color and thought; Hon. George Hutchinson spoke well of the work of the American Unitarian Association, though his references to the issues of the recent election of directors were perhaps out of place at this time; Rev. William Sullivan of New York won everybody by the genuineness of his high thought and fine spirit of consecration.

Thursday had enough things in it to make a news-letter of themselves. Graduation exercises of the Tuckerman School, the annual meeting of the Unitarian Historical Society and of the Fellowship for Social Justice; a public meeting of the Massachusetts Convention of Congregational Ministers (both Unitarian and Trinitarian) in the morning, the Unitarian Temperance Society, Ministers and Workers in Rural Districts, and the Young People's Religious Union in the afternoon and evening. We wish that we had time to tell the good details of each in greater fulness.

Friday was Sunday School day, and issues of vital importance made the business session of this, as of some other organizations of the week, a time of eager and electric discussion. The bearing of the action taken affecting the future policies of the Sunday School Society in its relation to the American Unitarian Association is too comprehensive to be discussed at this late hour,—we reserve that matter for our next issue. The program for the speaking of the day was most admirable. President Lawrance had royally good things to report of the achievements of the year past and the outlook for the year coming. The first part of the afternoon was devoted to the "Kindergarten Department" with helpful addresses on "Beginning of Religious Nurture," by Mrs. Margaret J. Stannard; "The Service" by Miss Ruth Dutcher; and "The Lesson" by Miss Ruth C. Weatherbee. Then came two substantial addresses of more formal nature, one on "Worship as a Factor in Religious Education" by Rev. Benj. S. Winchester, D. D., and the other on "The Technique of Teaching in Religious Education" by Prof. Henry W. Holmes, of Harvard University.

A. U. A. ELECTION.

In the election for officers of the A. U. A. the new directors chosen were Rev. Howard N. Brown, Rev. Chas. F. Dole, Mrs. Charles P. Lombard, and Mrs. Geo. R. Dinsmore, for the New England States; Rev. E. S. Wiers for the Middle States, and Mr. C. M. Woodward of St. Louis, for the Western States. Mr. Henry M. Williams of Boston was elected treasurer, and Messrs. Clarence E. Carr, of New Hampshire, Mr. George Soule of New Orleans, and G. W. Stephens of Montreal, Canada, chosen as new vice-presidents. Senator Fletcher, of Florida, had declined renomination as vice-president. The first three directors from New England were nominated by petition, defeating the members of last year's board who stood for re-election.

AT THE LAST.

It seems so good to have you always near,
To look up in your tender patient eyes
And see the mist of far-off summer skies
A-smiling on me with you always near.

It seems so good to die here in this room
Surrounded with the things that I have loved,
This little room where we have lived and loved,—
It seems so good to die here in this room.

So good to know tomorrow's sun will shine
Its old familiar pattern on the floor,
And life be sweet as it has been before,—
It seems so good to know the sun will shine.

HARRIET LAKE-BURCH.

Humboldt, Iowa.

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Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

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